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COMMON SCHOOLS AND RELIGION.

LETTER TO RICHARD COBDEN, ESQ., M.P. &C.

In view of the growing importance of the subject treated in the following letter, the author takes the liberty of presenting it to the readers of *The Independent*, in the shape in which it was laid before the Committee on Education of the British House of Commons, and in which it is incorporated in their Parliamentary Report. In preparing a document for such a purpose, he endeavored to examine from every possible point the bearing of the Common School system upon the interests of Religion; and though the structure of government and of society in Great Britain gives some peculiar phases to this subject in that country, yet the general principles of the letter are applicable equally to the Common School system in the United States. The recent decision of Mr. Randall, the State Superintendent of Common Schools in New York, noticed in our "Editors' Table" of Nov. 10, gives to the question of specific religious exercises and religious instruction in Common Schools, a question most practical interest.

The time has come when this question must be thoroughly and prayerfully considered by American Christians. The principles by which it must be settled lie at the very foundation of our life and our history as a nation. By the decision of this question the sincerity and the extent of our belief in the great doctrine of Religious Liberty, will be determined practically for future generations. The position of the following document is one of the utmost faith in the integrity and the stability of our political institutions, and in the regenerating power of a free and vital Christianity.

[From the Christian Witness.]

At a meeting of the Select Committee of the House of Commons upon the proposed plan of Common School education for Manchester and Salford, &c., held on the 12th of April last, Mr. RICHARD COBDEN, M.P., was examined as follows:

The Right Honorable Thomas Milner Gibson, M.P., chairman: Have you any communication relative to the subject of education that you wish to lay before this committee?

Mr. Cobden: I have a statement here, on the part of a Rev. gentleman from the United States, which I should wish to put upon the minutes, and I will explain the circumstances under which I wish to do so. This gentleman is the Rev. Jos. P. Thompson, from New York, who is a member of the Congregational body there, and a conductor of a religious periodical, who has visited England lately, and attended a meeting of educational dissenters at Bradford, in York shire, where he heard statements made with reference to the feeling that existed in the United States towards their system of common school education, which, he stated to me, he found so very erroneous, that he should have wished to have been allowed to state the truth in evidence before this committee; but being on his way to Egypt and Palestine, it was not in his power to remain here sufficiently long to proffer his evidence. I requested him to put in writing the facts in the case, and to inform me exactly what was the state of opinion in America, amongst the religious bodies, upon the subject of their common school system of education. I have just received a letter from him, dated 25th of January, on the Nile, which contains, I think, a great amount of very valuable information, given by a party who has evidently especial means of knowing the state of religious opinion amongst the different bodies in America. I wish to put it in evidence. I have read it through; and I can state it is well worthy the perusal of every member of this committee.

Mr. Christopher: Does it state the opinion of the religious body to which he belongs, or the general opinion of religious bodies?

Mr. Cobden: No, he states the religious opinion of all the various sects and denominations in America.

Mr. Christopher: Including the members of the Presbyterian and Episcopalian churches, the Roman Catholic, and all others?

Mr. Cobden: Yes, he makes no exception of any religious denomination, and he gives some very interesting facts relating to the struggles that they have had in New York State to oppose the attempts of the Roman Catholics to endow a separate system of schools connected with the different religious bodies.

ON THE NILE, January 25, 1853.

To Richard Cobden, Esq., M.P.:

DEAR SIR:—I have not forgotten the request you made as I was about to leave London, that I would address you a letter, to be used at your discretion, touching the state of feeling among religious bodies, and especially among Congregationalists, in the United States, towards the system of common school education in that country. But the novelties of strange lands have so occupied my time and attention for the past two months, that I have hardly given a thought to things in England, or even in my native land. Here, however, I find leisure to comply with your request, and am moved by surrounding circumstances to the consideration of the topic which it suggests; the common school system as it exists in the United States, and as it is proposed for England also, in its relation to the moral and the religious condition of the people. Here, where the traveler is continually reminded of the wealth and power of England, which over the grave of cities and empires have opened a highway to her dominions in the Indies, the thought of what that wealth and power may achieve, and the desire of England's prosperity in all material and moral interests as identified with the welfare of mankind, are even more palpably present than in Lombard-street or at Westminster. Here, too, in the midst of universal ignorance, superstition, and degradation, and surrounded with the evidences of a decay, from which not even the indomitable energy of Mohammed Ali has been able to recover one of the most fertile regions of the globe, one is impressed most deeply with the thought that neither a disciplined army, nor extent of conquests and of possessions, nor increase of commerce, of agriculture, and of manufactures, nor all of these combined, will suffice to elevate or even to save a nation whose people are left untaught. It is not amiss, therefore, that this letter should date from the banks of the Nile rather than from the banks of the Thames; yet, after so long an interval, and so remote from needful references, it should have remained unwritten, were it not that the point to which your note refers is one calling for simple testimony, and one upon which the testimony of persons conversant with the opinions of religious denominations in the United States is needed to correct the erroneous impressions of many religious people in England, respecting the influence of a system of universal secular education upon the religious character of a nation. I was astonished at some statements made at the meeting of the Congregational Union of England and Wales, at Bradford, in October last, respecting the prevalent feeling of Christians in the United States toward the common school system of that country, to the effect that they are dissatisfied with that system, and are ready to abandon it because of its infidel or irreligious tendencies. I believe it was the expression of this surprise to you, together with a brief refutation of these statements, that prompted your request for such a letter as might be used in evidence in any future discussion upon that point.

The specific point of your inquiry does not call for any detailed exposition of the system of common school education which exists in many of the United States of America; and, indeed, such an exposition would be quite out of place in a letter to one who so thoroughly comprehends that system, both in its theory and in its practical operation, and who is in all respects most competent to explain and to illustrate it to the people of England; yet in a letter designed for the public rather than for private information, it may be useful to present succinctly the outlines of the system itself before considering its working from a religious point of view.

The system of common school education in the United States is not strictly a national system; it was not created by the general government, and it is not supported from the national treasury. The federal government, however, has testified its regard for the universal education of the people, by appropriating a fixed proportion of the public lands in each territory before that territory is constituted into a State, and indeed in each district of a few miles square, throughout a domain of which 1,400,000,000 acres remain unsold, to be reserved for the purposes of education, under the direction of the local governments which may therein be organized. In this way the new States of the West have already been provided with ample funds for general education. In some of the older States such funds have been created by the sale of lands by the revenue from public works, and by specific appropriations; while in others, the common schools are supported by direct taxation. In the Southern States generally, the existence of slavery proves a serious obstacle to any system of popular education.

The administration of the common schools in the United States is not regulated by any general law, but varies in the several States. In some, a yearly grant from the State treasury, or the yearly income of the school fund, defrays all the expenses of the schools; in others, the appropriation from the state is conditional upon the raising of an equal or a given sum in the district where it is to be applied; in others, a direct tax is levied upon the inhabitants of each district for the support of schools within that district; and in some cases, a merely nominal tax per head is raised from the children in actual attendance upon the schools, though this method is falling into disuse. So, too, there are different ways of appointing and of designating the school committees, boards, superintendents, teachers, or other officers who compose the executive force of the system. But the essential features of the system are these two, which are everywhere the same:

First: A provision at the public expense for the free education of the children of all classes in the community; and, secondly, the control of the schools in each town, each rural district, or each city ward, by local boards chosen by the resident voters.

Under some general statute, each particular community participating in a common fund or contributing its quota of a common tax, makes provision in its own way for the erection of school houses, the appointment of teachers, and the organization of the schools. Compulsory attendance of all the children within its limits. This education is, of course, only rudimental, so far as the great body of the children is concerned. It comprises reading, writing, arithmetic, grammar, geography, history, and perhaps the elements of physical, mental, and moral science. But in many States there are also higher schools open by competition to all the pupils of the common schools, in which, without expense to the pupil instruction is given in the classics, in the higher mathematics, and in all the branches of a liberal education. The course of instruction in the Free Academy in the city of New York, is quite as complete as that in some of the colleges of the London University. There are only seven normal schools, maintained at the public expense, for the education of teachers—an important feature in the general system.

Such, in brief, is the outline of the system of popular education in the United States. It embraces no uniform provision for religious instruction. In some schools the Bible is used as a text book; in others, it is read at the opening of the school every morning, as a religious exercise; and it is a common thing to see the moral precepts of the Bible suspended as mottoes upon the walls of the schoolrooms. Where the reading of the Scriptures is a daily exercise, in some schools the common English version alone is used, and in others, though in very few, both the version of King James and the Douay version, according to the religious faith of the children. In some States, where the common schools the Bible is never used, either for instruction or for devotion. The reason of this diversity is found in the fact, that the schools are under the control of local committees, which represent the views and feelings of the voters in their respective districts; a point to which I shall presently refer.

It is from this source, if any, that religious persons would apprehend danger to religion from the system of common school education. Infidels, Roman Catholics, errorists of every name, may chance to constitute the school committee in a given district, and though they may not attempt to graft their tenets upon the established course of education, they may ignore the Bible and the precepts in all the teaching of the schools committed to their care. The fact is, however, Christians in the United States have not felt any serious alarm at this possible negation of religion under the common school system. Having been for years connected directly with the religious press, I can say with entire confidence that there is not in New England, nor in the whole of the United States, a single Congregational journal which is opposed to the common school education, as at present administered, nor do I know of any religious journal published in any of the six New England states that is opposed to that system; yet there could not be a greater diversity of religious belief than exists, for example, between the Calvinists and the Unitarians of Massachusetts; the one holding the divinity of Christ and his vicarious atonement, and the other rejecting, or essentially modifying, both these doctrines; the one holding the universal sinfulness of man and their need of renovating grace,—the other holding, in effect, the native innocency and the inherent perfectibility of mere human nature; the one holding the plenary inspiration of the Scriptures, the other rejecting this doctrine wholly or in part, and placing the Bible in every possible category from that of divine oracles and authentic records to that of fabulous inventions or antiquated myths. And not only do these denominations differ thus widely in their articles of faith, but there has been between them much sharp controversy respecting doctrine, and much litigation respecting property in churches and in colleges founded by their common ancestors, when, as yet, there was unanimity of doctrinal sentiment among the Congregationalists of New England. But notwithstanding this, they have co-operated, without jealousy or suspicion, in the management of common schools. For many years the general superintendence of the common schools in the State of Massachusetts was committed to the Hon. Horace Mann, a decided Unitarian; but I never heard of an exception being taken to his official management upon the score of his religious belief, nor of any development of irreligion in the schools of Massachusetts while under his control. Since the election of Mr. Mann to the Congress of the United States, his post of secretary of education in the State of Massachusetts has been filled by the Rev. Barnas Sears, D.D., a Calvinistic Baptist, with entire satisfaction to the Unitarian body. This example will serve to show to how small an extent the question of religion enters into the management of common schools in the United States, and how perfectly even those Christians who would be most jealous of any tendency to irreligion are satisfied with the present working of the system.

Another illustration of the same fact is furnished by the recent history of education in the State of New York. Some modifications of the common school system having been proposed, it was agreed by the Legislature to refer the whole question of free schools to the people at the polls. The question was reduced substantially to this; shall there be in the State of New York free schools, adequate to the wants of the entire population, sustained at the public expenses, and under the control of local commissioners elected by the people? The vote by ballot upon this question was to be simply "Yes," or "No," endorsed upon a ticket marked "Free Schools." The question was discussed for months in every possible way, by the press, secular and religious, in popular assemblies, and occasionally in the pulpit. There was a strong opposition to the proposed basis of free schools; some maintained that education would be depreciated in the estimation of the people, by being made a matter of public charity, and therefore advocated a tax upon each child attending the public schools, thus making education cheap and common, but not free. But the opposition came chiefly from the farmers, who feared an increase of their taxes from a system of free education that should embrace the multitudinous population of the cities, as well as the sparser population of the country, and also from capitalists in New York, who are uniformly opposed to any increase of taxation. No opposition to this system was raised by any religious denomination, with the exception of the Roman Catholics, who were clamorous for a partition of the school fund, which would give to them the exclusive education of their own children in their own way, at the public expense. I am confident that, with the single exception of the Roman Catholic organs, no religious journal of any standing in the State took ground against the proposed plan of free schools; but on the contrary, all the leading religious journals were its advocates. When we consider that the city of New York has much to fear from the irreligious influence of foreigners, who arrive at that port at an average rate of nearly 1,000 a day, and many of whom remain in the city, and in a short time are invested with all the rights of citizenship; and when we consider, also, that the State of New York had recently been agitated by the opposition of Roman Catholics to the use of the Bible in public schools, so that public attention was fully aroused to the common school system in all its bearings, the advocacy of that system by the religious press, at a time when its merits were under discussion, with a view to its sanction or rejection by the people through the ballot-box, must be taken as a decisive index of the views of Christians generally in that great State upon the point in question. The verdict of the people was in favor of free schools, by a majority of upwards of 30,000 votes; a much greater majority than is wont to attest the triumph of either political party in the most successful gubernatorial or presidential election. To appreciate the full force of this verdict, it should be borne in mind that the State of New York already had a system of common schools, the working of which had been tested for many years; that the operation of this system had become embarrassed by minor questions of taxation, and by the organized and persistent opposition of Roman Catholics; that the Legislature of the State, not being able to agree upon any modification of this system, submitted to the people the question of its repeal, not with a view to abolish popular education, but to leave the way open for the construction of a system of education upon a new basis that should be satisfactory to all parties; but so jealous were the people of the substantive idea of universal free education, and so fearful were they lest that idea itself should be lost amid conflicting plans and theories, that they preferred to cling to an imperfect system, looking to future legislation for its amendment, rather than to risk the whole by repealing an existing statute, and thus submitting the question of common school education to mercenary calculations, or to the strifes of party politics. The question of repeal was in no sense a religious question: except from the bigoted denominations that exclude the Scriptures from all religious influence. But the proportion of citizens in any community whose public spirit would lead them to tax themselves largely for the public good is always small, and the revenue from such a source is at best uncertain. To borrow the expression of the exiled Governor of Hungary, there are many men of mere trade "who calculate, but do not think," and a good cause must rely for sympathy and aid upon those who think. The opposition of many property holders in New York to the tax for Common Schools is significant of what would be the fate of public education if left to their voluntary support. In the new States of the West, the early settlers are so intent upon material improvements and pecuniary gains, that the intellectual wants of the people would be uncared for were it not for the reservation of government lands for the purposes of education. The State of Wisconsin, for example, whose population has doubled in each decade of the last thirty years, is peopled in the ratio of about 50 per cent German emigrants, who become thrifty farmers and mechanics, but who are not forward in matters of education; while of the rest of the population, some are farmers from New England and New York, whose present resources are absorbed in the clearing and the stocking of their farms, the erection of buildings and the securing of crops; others are speculators and adventurers intent only on immediate gains, and others merchants and professional men, to whom the pecuniary privations incident to a new country are a sufficient bar of society how little wealth or influence would have been available at the outset for the cause of education! But the grant of government lands for this purpose, operating as a stimulus to individual enterprise, has enabled that State in its infancy to make as full provision for the general education of its citizens as is made by the older States of the Union.

Without the aid of the State, the provision for general education would devolve almost entirely upon that portion of the Christian community who value education as a means of the moral and religious improvement of the people. In that event, I do not doubt that the voluntary principle, acting under the inspiration of religious feeling, would accomplish all within the range of possibility of the Herculean task of educating a whole nation; but in the United States, so wide is the extent of territory, and so rapid the increase of population, that the utmost zeal of Christians, together with the healthful "provocation" of different denominations to "good works," can scarce supply the land with institutions properly religious; and even if the land should be filled with schools maintained by the various denominations of Christians, and regulated by boards emanating from them, the prejudices of the non-religious community would deter many from sending their children to such schools, or pride would hinder them from accepting the education of their children as a religious charity. What Roman Catholic would send his children to a Protestant school? What unbeliever would choose to have his children taught the tenets of this or that religious denomination? The provision of general education, by the voluntary agency of religious and charitable bodies, however liberal and complete, would be practically no provision for the masses of the people.

Any attempt of Christians of different denominations to unite upon a common basis of education, would probably be unsuccessful. Such a union would be of necessity be limited and temporary, for it would involve the sacrifice of what each would value most in a system of education claiming his special support, viz. his own views of truth; and no compromise could be adopted that would embrace Roman Catholics and the non-religious portion of the community, short of a basis purely secular; but if the basis of popular education be secular, it were better to leave it to the State, which would provide for it more uniformly, more economically, and more efficiently than any rivalry or union of Christian sects, or than any private association of individuals. From whatever point the subject is viewed, it will be found that to provide for the education of the whole people without the aid and the agency of the State, is practically impossible.

Thirdly. A system of universal education, supported by the State, cannot embrace any instruction that is distinctively religious, except with the free consent of all concerned. It cannot do this, and be a universal and an impartial system. If I am a Jew, and pay my tax for the support of government, I am entitled equally with my Christian fellow-citizens to all the benefits of government. To deprive me of one of these benefits upon the grounds of my religion is an outrage upon my conscience, and upon the principle of religious liberty, without which there cannot be perfect civil liberty. There may be complete religious freedom under a despotism. No right of conscience may be invaded by a government as absolute as that of Turkey or Russia. But civil liberty cannot be complete while there is any restriction or disability remaining upon the citizen because of his religious belief. The highest toleration of matters of religion does not mark perfect civil liberty, because toleration implies the right to control the citizen in his opinions upon subjects that lie wholly within the domain of conscience. There must be full religious liberty in order to perfect civil liberty. It matters nothing in point of principle, whether the restriction or disability to which I am subject is direct or indirect, if, in point of fact, I am deprived of any common benefit of government because of my religious faith; then am I oppressed in my rights and liberties as a citizen by the very government which I support for the protection of both. As a citizen under a government that provides for the free education of the whole people, I pay my school tax, and am entitled to an equivalent in the free education of my children; or if there is no tax, I am entitled to the benefit of the public school fund. But, as a Jew, regarding the New Testament as a fable, I would not consent to have my children taught from that as a religious book. If, therefore, the New Testament were made a text-book in the common schools, my children would be excluded from those schools because of my religious scruples, which the government of the schools would thus ignore, contemn, or outrage.

It would be vain to say that in such a matter I must acquiesce in the wishes of a majority of my fellow-citizens. Conscience knows no majorities. The oppression of conscience by a majority is no more lawful and no more easy to be borne than the oppression of conscience by a despot. But for a school committee to stand at the door of a free public school with the New Testament in their hands, and say to me, as a Jew, "Your children cannot enter here unless you will consent to have them instructed from this book," would be an oppression of my conscience. I could understand this as a Christian, if the majority of my school district, being Jews, should insist upon making the Talmud a textbook for my children; and, as a Christian, I can understand and feel this for the Jew. Upon the same principle, I, as a Protestant, have no right to insist that the child of my Roman Catholic neighbor shall read or hear King James's version of the Scriptures as a condition of attending a free public school, to whose benefits, as a citizen, he has an equal right with me. To him that version is not the revealed will of God, but the text-book of a sect; the version made by members of the Church of England, which the Church of Rome denounces as heretical, and set forth as an antidote to popery in a dedication by the translators of their labors to his Majesty as "the defender of the faith." The Roman Catholic looks upon King James's version of the Bible much as I look upon the Douay version. And as I would not have my children taught in the public school to "do penance" rather than "to repent," nor submit to such teaching as a condition of their going to the common school; neither would I insist that his children should be taught "repentance" and "faith," rather than "penance" and "good works," as the condition of their going to the common school, nor exact from him submission to such a violation of his conscience and his rights, at the dictation of a majority. The protection of my conscience in this matter demands an equal respect for his.

An impartial system of public education would be free from any religious bias. That it should be free from any sectarian bias, all parties will agree. No denomination of Christians would consent that the tenets of another denomination should be adopted as a basis of religious instruction in the public schools. So long as there is no objection from any quarter to the simple reading of the Bible without note or comment, as a school exercise, it is desirable that it should be read; but if Roman Catholic, Jew, or unbeliever objects to the reading of the Bible in the public schools, because, in his opinion, the Bible itself is a sectarian book, then Protestant truth would have no right to bring upon its being read because they chance to be in the majority. To do this would virtually be to legislate over the consciences of others whose rights are in all respects equal, and to compel them either to accept for their children a religious education which they reject for themselves, or to forego, for conscience' sake, all benefit to their own families from a system of public instruction for which they are taxed, and in which, as citizens, they are joint proprietors. It would be like opening at the public expense a fountain for the public benefit, and then insisting that no water should be taken from it except in pitchers of a certain size and shape, and the product of a certain number of coppers.

A system of general education provided at the expense of the State cannot embrace any feature of religious instruction, except with the consent of all whose rights and interests are in any way involved in it. This is no new principle invented to meet the case of Roman Catholics, or of the emigrant population that now floods the United States. The early common school system of New England was not constituted upon religious basis, for the population was small and homogeneous, and of one faith, and when the parish and the town were identical. The Puritan settlers of New England made early provision for the education of their whole population. They taxed themselves for this in wheat, and in other products of the soil, when as yet the soil scarce yielded enough for their own sustenance; and in the language of the historian Bancroft, which I quote from memory, "They erected the school-house by the side of the church." Even as the settlers pushed westward, when as yet the road was marked only by the recent wagon tracks over the fresh sward." It was this early education of the people which more than any other single cause prepared them to assert and to enjoy their personal and national freedom. No one will accuse the Puritans of indifference to religious education, but this they secured through the church and the family. The common school, though indirectly under religious influences, was managed, not by the church, but by the civil community as a secular concern. The first Congregationalists of New England regarded it as a duty of the State to make provision for the education of its citizens, and felt that the most sacred interests of education were safe in the keeping of the whole community. Their descendants have seen no reason to doubt their wisdom in this matter.

Fourthly. Since a system of free schools, supported by the State, is the only practicable provision for the general education of the people, it is better that Christians should give to this their countenance and influence, than that they should attempt to create a division in favor of parochial schools, or the schools of voluntary societies.

We have seen that it is impossible to secure universal education except through the agency of the State. A despotic government might indeed compel all its subjects to be instructed by the priests of an established religion, or under their direction, and so secure the religious education of the nation from infancy upward, without the establishment of other than parochial schools supported by church funds. But I am speaking of a free government like that of England, or of the United States; and it is plain, from the reasons given under the second head, that under such a government there can be no adequate, practicable and acceptable scheme of popular education except through the agency of the State. A system of free schools supported by the State is the only system upon which the whole people can be educated. It has been proposed in some of the States of the American Union that the school fund should be distributed *pro rata* among the various religious denominations, to be applied by them in the education of their own children in their own way. But what provision would then exist for the multitudes, far exceeding the number of any one denomination, who belong to no religious denomination whatever, and who would not avail themselves of any denominational school? The Roman Catholics profess that they would be satisfied with such a distribution of the school fund. But if the non-religious community were compelled to choose between schools distinctively Roman Catholic and schools distinctively Protestant, they would frequently choose neither; and a large proportion of the population, and that part most needing a public education, because having no other, would remain uneducated.

Moreover, such a system would increase the cost of education, and would foster in the State rival sectarian schools, and would train up the children everywhere in sectarian jealousies. Is it not better that the children of irreligious parents or the children of Roman Catholics should be taught to read, to write, and to cipher, even though they should not receive one word of positive religious instruction, than that they should be left in ignorance? And, seeing that the great body of such children cannot be reached by means of parochial or denominational schools, or by any "voluntary" scheme of education formed upon a religious basis, is it not better that Christians should unite in giving them the best possible secular education, than that they should leave them uneducated? If the ignorance or the scruples of the Brahmin or the Mohammedan lead him to refuse and even to despise my well-dressed meats and wheaten bread, shall I therefore withhold from him when famishing the coarse black bread, the lentils, and the doora, that he will eat?

So far as the mass of the people are concerned, the question is not between religious education and secular education, but between education and no education, between a system of common school education supported by the State, and therefore offending no man's pride as a charity, and no man's prejudice or conscience as a sectarian device,—between such a system available for all and repugnant to none, and a state of general ignorance and degradation. It is not whether the child of the Roman Catholic or of the unbeliever shall be taught the Thirty-nine Articles or the Westminster Confession together with the rudiments of knowledge, or whether he shall be taught these instead of the dogmas of the Council of Trent or of the French Encyclopedists, but whether as an embryo citizen of the State he shall be trained as a rational being, or left to the ignorance and stupidity of a mere animal life. If the circumstances of his position forbid us to do anything more, shall we not put the means of knowledge at his disposal? If we may not teach him "what is the chief end of man," or the sublime mysteries of the Athanasian Creed, shall we not at least teach him those three inoffensive yet most comprehensive lessons—to read, to write, and to cipher?

And further than this, is it not better that the children of irreligious parents should be brought into contact with the children of pious parents at the common school, than that they should remain apart from even the indirect influence of religion? Is it not better that the children of Roman Catholics should be brought into contact with the children of Protestants at the common school, than that they should be trained apart in sectarian bigotry? The astute Archbishop of New York is jealous of the influence of common schools upon the children of "the faithful" in his diocese, even though the Bible is not used in the schools for instruction, for the Protestantism even in the simplest form, gives light. Education pursued in common with the children of Protestant parents gives greater light; and thus the way is opened for Sabbath schools, ragged schools, and other positive religious agencies, to reach those who if approached religiously in the first instance, could not be gained at all. Few Roman Catholics would send their children to a Protestant school, or to a school under the religious influences of Protestants; but as a body Roman Catholics would object to sending their children to a free school established by the State upon a basis purely secular. To insist that the common English version of the Bible should be read as a school exercise in a public school designed for all, and to which the Roman Catholic has an equal right with his Protestant fellow-citizen, would be an act of injustice and an oppression of conscience; but it would be far less impolitic than unjust. If the child of the Roman Catholic, kept from the common school because the "Protestant" Bible is there read, should ask his parents why he cannot go to school with the other children of the village, he would be told, "Because the Protestants would there attempt to force upon him their religion," and thus his first idea of a Protestant would be as a religious bigot; but if the child of Roman Catholic parents should mingle freely with the children of Protestant parents in the secular school, and hear them talk of the Sabbath-school, and of the Bible read daily in their houses, he would by and by discover that there was a book that other children read and loved, from the knowledge of which he was kept through the policy of his own priest; and thus under might lead to inquiry, and inquiry to the knowledge of the truth.

The case thus hypothetically stated has frequently been verified in the United States, in point of fact, many Roman Catholic children are thus gradually and indirectly brought under Protestant influence. If Protestant evangelical Christians are, they will reject from it entirely, or to forego, for conscience' sake, all benefit to their own families from a system of public instruction for which they are taxed, and in which, as citizens, they are joint proprietors. It would be like opening at the public expense a fountain for the public benefit, and then insisting that no water should be taken from it except in pitchers of a certain size and shape, and the product of a certain number of coppers.

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up the current of American common sense. As for ourselves, we had as soon make our bread out of the dust in Pharaoh's coffin, and carve our steaks out of the thigh of some old mummy that was once his chief slave driver, as to attempt to draw nutriment from this modern catacomb of dead abominations. But it will not always be without value. By and by, it will be a rare grab for antiquarians. In 1953, men will dispute and tussel at auctions for a copy of this book, like jackals over a broken-down camel in the desert of Arabia. But the publishers need not wait till then. If they are ingenious and thrifty they may sell it to those curiosity lovers who hunt up grotesque statues for their grounds, who carve bears and foxes with lines of ugliness transcending nature, and feel themselves rich if they can import an exhumed Momus, or ridiculous Bacchus, or some nondescript cross between an ape and a mythologic satyr. Let this book be set in the garden on a pedestal, and neither ape, monkey, Momus, Bacchus, or Pan, can for a moment be compared with it. Nor need one fear that exposure to our inclement skies will damage its value. All the rains of a deluge would fail to make any impression upon a book so dry as this.

There! the publishers have our book-notice, and if it will sell their book they are welcome to by it as Udolpho Wolfe, or his agents, did by our article on his Schiedam Schnapps—garble it, make it lie, and then use it for an advertisement. *

FOUNTAIN WORK IN THEOLOGY AND LIFE WORK IN RELIGION.

Let your work as much as possible be *fountain* work, and not merely on the stream. Get the elements of life in the fountain, and the streams from it will have life likewise; else, whatever ingredients of life you throw in at any point along the banks, they only run swiftly to the sea, and there is no more remembrance or taste of them. Fountain work is permanent; stream work is temporary. Too much of our theology is mere stream work, not *fountain* work. Or, to change the figure, and apply it to that which is built up externally, too much of our theology is mere pudding-stone, not granite, not the primitive formation. It is made up of boulders, big and little, that have been bandied about by floods of philosophy, opinion, dogmatism, and taken where we found them. Divine doctrines themselves, subjected to such attrition in the great cauldron of human philosophies, come out at length like blocks caught in the great cataract, all rounded and smoothed as if turned upon the finest lathe, but totally unfit for anything but toy-boxes or fire wood. Blocks of granite themselves may thus be rounded and spoiled, unfit to be put in any building. The stones must be angular and well defined, to lie plumb together, and make a strong, durable wall. We like an angular theology, one that cannot be pummiced and mortared into a wall of rubble stone, that, after a few rains, if a fox run over it, will crumble. "Now Tobiah the Ammonite was by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall." The building with human materials, a little here, a little there, now English, now German, now French, with mortar ground in mills of excruciating and refining philology and philosophy, under the care, it may be, of unicreumcised Tritons for speculative architects, must lead to such results, that the Sanballats and Tobiahs of a scoffing world may at length have good reason for their infidelity. Therefore for all time did the apostle warn the Church, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." It is another kind of architectural theology of which the apostle could say, "I am with you in the Spirit, joying and beholding your order, and the steadfastness of your faith in Christ; rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving."

PREACH THE WORD. A very plain and simple direction, and one might think very easily accomplished. What in fact can be easier? You have it all before you, and the task is a pleasant one, of comparing Scripture with Scripture. Pleasanter by far than the study of law books, or lawyers' manuscripts, pleasanter than the study of medicine, pleasanter than the study of goods and ledgers. PREACH THE WORD. It is very easy to do that, so far as the letter is concerned, and you may do it by the letter, precisely in the same way in which you would study law precedents and cases, or the principles of health and disease, or the statistics of ledgers, goods, and price currents. But when Paul says PREACH THE WORD, he means that you are to preach it in the Spirit, that you must receive it from God, and preach it from God, as God's word and not man's. If you receive it not from God, for yourself, you cannot preach it as from God to others. Here is a great doctrine. Your whole power in the ministry will depend upon your understanding and experience of it. Thy words were found, says Jeremiah, and I did eat them, and thy word was unto me the joy and rejoicing of my heart. Jeremiah might have found them in the letter, but if he had not eaten them in the Spirit, he would have had no power in them, nor rejoicing from them. This work of eating God's Word, receiving, feeding upon it, taking it up into the circulation, as our life's blood, is the great business of life, both for personal piety and a personal ministry of the Word, whether public or private.

It is written to all and for all, that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God shall man live. This is the source of spontaneous and irresistible power. This life and flame, this living flame within the soul, carries it onward in great power and glory. A saint long habituated to such an abiding of the Word in his soul, and of his soul in Christ, is like a walking sphere of flame, like a chariot of fire that may take others up into it, or draw others into its current as it whirls along. Such a living, fervent, rejoicing believer is like a moving fountain of the water of life from Christ, everywhere gurgling and sparkling. This inward life is all that we need, this life in and of Christ, to make the commonest utterance of the Word, in us and by us, instinct with a celestial efficacy, life-giving, life supporting. We remember once seeing an experiment in electricity or galvanism, in which, by a combination of a powerful battery with a large receiver filled with water, the whole body of the water was so charged with electric light, that before it was let off, and even beneath the thick covering with which the cylinder was hidden, as a soul is veiled by its fleshly dress, it shone upwards and outwards, and the moment a vent was given to the water, it burst forth in a shower of light, sparkling and blazing as a fall of liquid diamonds. It seemed one mass of living light. It was a fit and lovely image of the power and glory of a soul charged with the electric living power of God's Word, the power of the truth as it is in Jesus, taken up into the circulation, and made an element of the affections, thoughts, conversation, transfiguring and kindling them; a soul abiding in Christ, and Christ in it, and willing to know nothing among man save Christ and him crucified. What a globe of light is such a living soul! What a shower of light flows from such a living fountain! Oh that we were all such globes, such fountains! 'Tis just the business, the life, that heavenly Paul marked out as the vocation and happiness of the Church of Christ, to be holding forth the Word of Life.

Thus it is, and thus only, in and through the heart, the action of the heart by faith, that light is life, and the truth as it is in Jesus is the light of life. And let it be remembered that the heart is voluntary in the matter. The heart must receive into itself the light that falls upon the understanding; if not, it is mere dry, dead, cold speculation. Look now for illustration at the effect of the light of the sun upon the world of vegetable nature. The light that falls upon the plants, the leaves, the flowers, never does its work without the active co-operation of every leaf and blossom. The *light* cannot *give* life, but must *be* life, taken up into the circulation of the plant, and by the wondrous subtle chemistry which God keeps at work in the creation, turned into its living, growing substance. So come the green and lovely colors of this breathing world; they are the expression and the effect of life; they are the rays that are absorbed, and made the plant's own, and not those that are reflected merely. The sun does not paint upon an involuntary passive surface, neither is color painting, but growth and life. So neither does the light of truth paint, but it grows, it lives, it enters into the heart, and comes out in belief, opinion, emotion, character, like the glow upon the cheeks after healthful exercise.

Now suppose that nature should withhold her active co-operation with the sun; suppose that the leaves and flowers, the seeds and germs and shoots, should only look, and not receive, should let the light fall on them and retire, unabsorbed, unacted on, not subtilized nor circulated into the veins, the invisible porous cells, and the life blood of the vegetable. In that case, not life, but death, would ensue from the very action of the sun; its rays would destroy the plant that might have fed upon them. And just so it is with the light of truth divine, if the heart refuse its co-operation, if it be questioned or entertained as a mere speculation. Unless it be received by faith, it is not life, and cannot give life; neither can it be understood nor experienced, any more than a plant could experience the virtue of the sunlight by merely reflecting it. It must be received into a good, honest, believing, loving heart in order to be understood, known, experienced, as an element of life. As new born babes, desire the sincere milk of the Word, that ye may grow thereby. Thus only do ye purify your souls in obeying the truth through the Spirit; just as by walking in the light as God is in the light, the blood of Jesus Christ his Son cleanseth from all sin. Just thus only can the truth be a savor of life unto life, and not of death unto death; and just by the reverse action it is said that those whose hearts Satan hath blinded, received not the love of the truth, that they might be saved. C.

A CHAPTER OF GIFTS.

It has been a bountiful week. It is manifestly the month for Thanksgiving, and we are disposed to give thanks.

1. We are grateful to our friend at Pamelia, N. Y., who sends us a letter of kindness, inclosing a remembrance of the poor;—"a small pocket deposit for minute benevolent necessities." Already, a widow, supporting her aged and infirm aunt, by her needle, has found a portion of the deposit transmuted into coal and bread.

Much research has been made for a mode of changing base metals to gold. We have approached so near to it, as to be able to change gold into coal, wheat, wool, &c. The process is not difficult, upon a little experience,—and more useful, we are persuaded, than would be the alchemist's project.

2. Where is this Pamelia? Who settled this township? Another unknown friend from Pamelia Four Corners, sends us a tub of golden butter, beautiful to behold, and fit to be influenced to bread of the finest wheat. Yet we fear that it will not *keep*. Such things seldom do, in our house. May your cows be a thousand, their udders stand out with milk, and every drop of it be cream.

3. Next comes food for the mind;—a report for Congress; but we will give the title-page, "Communication from the Secretary of the Treasury, transmitting, in compliance with a resolution of the Senate of March 8, 1851, the Report of Israel D. Andrews, Consul of the United States for Canada and New Brunswick, on the Trade and Commerce of the British North American Colonies and upon the trade of the great lakes and rivers; also notices of the internal improvements in each State, of the Gulf of Mexico and Straits of Florida, and *a paper on the Cotton crop of the United States.*"

The last clause quite brought us up. We were not expecting, in a book about British North America, and the Lake Country to find a treatise of *Cotton*. A moment's reflection however gave us the clue. At the time the book issued, cotton was a staple in the pulpit, in politics, in commerce, and why not in books? It would not do for our Government to issue any documents which did not end with Cotton. It reminds us of a Baptist preacher whose peculiar views of the ordinance of Baptism were apt to intrude into every sermon, whatever might be the subject. A wager was laid that a text could not be given him from which he would not extract something on the subject of Baptism. Accordingly, he was requested to preach from Genesis 3: 9. "And the Lord God called unto Adam, and saith unto him, Where art thou?" He read the text and propounded his subject, thus:—"I shall first show that Adam was where he ought not to be; secondly, that if he did not get back where he ought to be, the Lord would put him where he did not want to be; and, thirdly, I shall close with a few remarks upon *Baptism.*"

And so it makes but little difference with our Government, what is the theme, Cotton is the Amen.

But the work itself is very valuable, and our thanks are due to Mr. Andrews for his kindness in sending it. *

A LITTLE BIT OF PRIVACY.

We have received a printed copy of a letter addressed by Rev. Edwin Hall, of Norwalk, Conn., to Rev. Nathaniel Hewit, of Bridgeport, Conn. We are not quite certain whether it was expected of us to express our opinions of the subject matter of this printed privacy or not. The letter is headed "PRIVATE," with the following prefix—"The following letter of Rev. Dr. Hall, of Norwalk, was intended only for my private satisfaction; and is with the writer's consent printed, but not published, for the gratification of our mutual friends." A paper so private could not have been sent to us from any other than head quarters. We accept it as a kind intimation from Dr. Hewit that we belong to the gratified circle of "mutual friends." As we have received two copies, we suppose Dr. Hall must have sent us the second. The remarks which we shall make are entirely confidential, addressed to the private ear of the fathers who so kindly thought of us in the distribution of this circular.

The letter opens thus—

"DEAR SIR:—I thank you for the Presbyterian tracts and catalogues which you sent me by my son. I do not blame you, nor wonder that your thoughts are turned towards the Presbyterian Church. I feel that Congregationalism has abandoned not only you, but me also, in that it has departed from its standards, both of doctrine and of polity."

Norwalk is a seaport; and any one who has ever observed its harbor will see the force of the figure above. When sloops and schooners anchor, out of the channel, upon the shallows, the receding tide leaves them to settle down on the mud, and often careened at such an angle that it is very difficult for the skippers to stick to the deck, and yet more difficult to wade ashore through the soft deposits of the river bottom. Under such circumstances, if they see a craft anchored outside of the harbor, in deep waters, they very naturally "turn their thoughts towards" it. That ordinance of nature by which waters are kept pure by continual movement, is very mysterious. A harbor of deep water, that would always stand still, and permit slow and heavy craft to lie unvexed by tides or currents, would seem far better. There would be then no risk that friendly navigators, anchoring in deep water to-day, would wake up to-morrow and lament together that the restless waters had "abandoned not only you, but me also." Anchoring would then be the chief point of navigation.

Dr. Hall then utterly bemoans the lost estate of Congregationalism in New England. He says, "We have a disjointed, capricious, irresponsible Independency, which holds alike in its embrace the vilest errors and the most precious truth." If things are as bad as that, the time cannot be far off when the Congregational Church in New England will be no better off than the kingdom of heaven mentioned in Mat thew the thirteenth chapter, under the figure of a harvest field with tares in it, which could not be gathered out till the harvest, without destruction of the crop; and again, under the figure of a *net* "which was cast into the sea, and gathered of every kind."

Dr. Hall's grief is too artlessly expressed to leave a doubt of its sincerity. To his eye error seems to have broken all bounds; to rush in like a flood; to have submerged much and to threaten more. It seems irresistible, sweeping away doctrinal standards, ancient creeds and venerable polities with all the relentless force of a mighty freshet. We could not help feeling bad ourselves; partly, perhaps, from association. It recalled to us several painful pictures of freshets; one in which a cabin was sailing off with its owners scrambling up the roof; another with a distressed family upon a raft, most disconsolately paddling for the highlands; and another still, with a kennel on which a motherly spaniel, with her pups in the water swimming for life, or with an innocent paw lifted for help, was calling for assistance from men who, unlike Bushnell, have some pity for Dog-mas.

In this deluge of heresy Dr. Hall looks upon the Presbyterian Church as an Ark of Refuge. He calls it a bulwark; but he means ark without doubt. Dr. Hewit is safe and sound within it. We believe it was Dr. Spring that stretched forth the right-hand of fellowship and drew the dove of Bridgeport into the Ark of Presbyterianism. If not Dr. Spring, some other Noah did; for certainly some hand has saved him from the waters, and left Dr. Hall looking wistfully at the ark which *he* may not enter. Thus he mourns:

"But I am not loose; I shall make no effort to change this ancient church; I am sure that effort would either be unavailing, or result in division, and division here would be ruin. With you it may result in good, for another church is clearly needed in Bridgeport. While I remain here I shall endeavor to be true to the church and the churches around us in their ancient polity. I shall try to do what I can to maintain the ancient landmarks."

To remain in a church only to undermine it; or to refrain from attempting that only because he sees beforehand that there is too much stamina in it for success; to write and clandestinely circulate letters filled with destructive charges against Congregationalism; to print them for wide distribution and mark them "private" that they may avoid the responsibility of public animadversion;—if this is what Dr. Hall means by remaining where he is and *maintaining the ancient landmarks*, we should really like to know what his idea of subversion would be.

We are soothed, however, by observing the very practical view which Dr Hall takes of his difficulty. His church, he says, cannot be converted to Presbyterianism; and it is not convenient for him to go over without them. Thus he longs and laments that he is not loose. But why is he not loose? Why does he not leave a Congregational church, when he no longer respects Congregationalism? Why does he not go to a Presbyterian church, if he regards the hope of the world to be in Presbyterianism? Moses wanted to go over, but was forbidden. Is Dr. Hall under an injunction? If not, with such a need of able and sound ministers all over the land, why does he sit on the edge of the river, and look wistfully over into the promised land, often, doubtless, singing to himself in subdued notes—

"But timorous mortals start and shrink,
To cross this narrow sea;
And linger, shivering on the brink,
And fear to launch away"?

Dr. Hall bears a testimony to the powerlessness of Congregationalism to exercise discipline upon heresy, which will go echoing all over the Union, from paper to paper, carrying joy to unnumbered ruling elders.

This has always been a charge made by Presbyterian challengers. To have it confessed with such hearty and heart-broken sincerity by an excellent Congregational pastor, sound and judicious, living in Connecticut, the author of a history of Congregationalism, will now give the enemies of Congregationalism such confidence that we fear they will not believe us when we express a doubt of Dr. Hall's correctness. We have no doubt that heresy is a very wily animal, exceedingly difficult to be hunted. No other game has so many subtle tricks, hidings, turnings and doublings; so many arts of concealment or of escape when discovered. And of all hunting, *it* is the least remunerative in our day. There was a time when there was a way to make heretics recant, or take an appeal on fiery wings to a higher tribunal. Those times are long past, and our heresy hunters are a lean and miserably rewarded sort of Christians, nowa-days.

But these young brethren of Connecticut suppose that in Presbyterianism they will find it different; that in the courts of this Church there is machinery which, if well worked, will bring heretics to their senses. But are they not carried away by their oriental imaginations? If we recollect aright, there was one Lyman Beecher accused by common fame, and prosecuted by Dr. Wilson, of Cincinnati, of the heresies of Pelagianism, semi-Pelagianism, and whole Arminianism. There was a very great grief in the Presbyterian Church at that time. The pathos of Dr. Hall's letter transported us in imagination to the days when the heresy-detecting machinery was put in operation against this New England disturber of western Old Schoolism. How nimbly he ran through the Presbytery; how adroitly and easily he dodged his hunter in Synod; how utterly he eluded Dr. Wilson in the General Assembly, quite throwing him off the trail, and breaking the scent, he went back from Pittsburgh to Cincinnati, as unconvicted as Bushnell, as unpunished as Park; while Dr. Wilson came home as nearly in despair as Dr. Hall;—all this we observed and remembered, and now think of when Presbyterian discipline is spoken of.

There, too, was Albert Barnes. Before Dr. Hall becomes infatuated with his love of Presbyterian efficacy in disciplining heresy, might it not be well for him to inquire of Dr. Junkin what *he* thinks about it? There was never but one master display of efficient discipline in the Presbyterian Church, and that was when, after failing to convict individual men of heresy, they summarily, without trial or proof, cut off five Synods, and more than a thousand ministers; and then proposed to receive back all who could prove that they were *not* heretics!

With the facts of the last twenty years before him, one is surprised that Dr. Hall should have dreamed of a more efficient disciplinary power in the Presbyterian Church than in the Congregational churches. The attempt at discipline threw the great denomination into convulsions Instead of casting out heretics, the whole body was itself rent in twain; the land mourned at the wide-spread bitterness; ministers and churches were interrupted in the work of revival and evangelization; lawsuits filled our courts; and the whole land looked upon the shame of the nakedness of God's people. And now, while Dr. Hall eulogizes Presbyterian discipline, there the two organized fragments of the original Church stand frowning over against each other, interchanging not even the courtesies which exist between different denominations;—a memorial and a witness of Presbyterian discipline for heresy.

Our observation of Presbyterian efficiency for the discipline of heresy led us to believe that it was very poorly adapted to catch the heretic, but admirable for propagating the quarrel. That which begins as a pimple, under the medication of this ponderous system, becomes a boil, and ends in a carbuncle. And when, in rare instances, a heretic is expelled, it is by blowing up the whole ship with him.

It is quite natural that Dr. Hewit and Dr. Hall should desire our sympathy. They certainly have it. The former gentleman was chairman of the council which installed us in Brooklyn, and very faithfully questioned us and our soundness. But in the hope that we should grow sounder, especially under the influence of Dr Edward Beecher, of Boston, (whose *Conflict of Ages* we are now studying for that purpose,) we understood, at the time, that he voted for our induction; as he publicly presided at the installation services. How gladly should we repay such kindness if we could now, by giving these brethren the light of any little experience which we may have gathered up during our sojourn in the Presbyterian camp. To be sure, we cannot go with our father of Bridgeport into Presbyterianism; for we have not his reasons. We have never undertaken to have our own way against the wish of our church, and been overruled by the majority. If we had been, and desired to find a church where a stubborn minister could have his own way in spite of a majority of his church, we might imitate Dr. Hewit and organize a Presbyterian church. Neither can we exactly sympathize with Dr Hall. For, though we are situated exactly as he is, having a church that refuses to be converted from old-fashioned Congregationalism and being too prudent, also, like him, to be found walking off without any church at all yet we feel not the slightest grief on that account. Yet we sympathize with our brother's sufferings; and the expressions of Dr. Hall's sorrow are so deep and unfeigned, that, were his letter bound up in the Apocrypha, every one would regard it as an uninspired substitute for the Lamentations of Jeremiah.

In closing, let us say emphatically, that we have no cause of complaint because a Presbyterian church is organized in Bridgeport and Stamford; neither should we have any if Norwalk and every place between New York and New Haven should establish one. The same state of things is coming to pass along the lines of railroad as existed in New York and Brooklyn. Presbyterian men are going out of New York to live in the country. Whenever enough have gathered in a neighborhood to sustain a church, then, if they wish it to be a Presbyterian church, not only have they a right so to constitute, but it should be the pleasure of surrounding Congregational churches to give them cordial welcome.

We are not afraid of having Presbyterian churches in New England. We are certain that such Presbyterian churches as we labored with in Indiana would be found much more democratic than many Congregational churches in Connecticut. For a Presbyterian church administered in the spirit of Congregationalism is far more democratic than a Congregational church administered in the spirit of Presbyterianism.

But for a man to stand in one denomination only for the sake of serving out ammunition to the sharp shooters of an antagonistic one, is not according to our conception of simplicity or prudence. To carry fuel between sects; to kindle again sleeping fires; to widen the breach between sister churches; to propagate suspicions and heart burnings, is not to our thinking the way to inherit the blessings promised to peace-makers. *

The Independent.

NEW YORK, THURSDAY, NOV. 17.

THE KNOWLEDGE OF CHRIST.

To know Christ is the prerogative of the true Christian. In his view of the work and character of the Lord he differs from the worldly man, or the mere professors of Christian faith, with whom he mingles, very much as did the primitive disciples from the doubting Jews. To know Jesus it was not enough to have seen or heard him. There must have been many a careless Hebrew who had often looked upon the Saviour though his heart had never loved him; and he had never accepted him as the promised Messiah. Many had doubtless listened to his instructions, impressed by that voice whose clear, majestic accents were heard so often upon the hills of Palestine. Many had beheld that form and mien whose serene and supernal beauty no skill of the artist has been able to represent; many, even, had seen his miracles, and acknowledged the presence of a strange and inexplicable power in him; who yet had hardly the faintest conception of the august and transcendent station of the Saviour, of his wondrously pure and devoted character, of the truth which he taught, or of the work in which he was engaged.

It was only they who were united to Jesus in affectionate alliance, and enjoyed familiar intercourse with him, who truly knew him; they who walked with him by the wayside, and who sat with him at meat, who saw his miracles, and felt their grand and beautiful significance, who loved his character, and heard continually his words of wisdom. John knew him, who leaned upon his bosom, and felt his heart pulsating with that divine benevolence which embraced a world. Peter knew him, who met him on the sea, and was caught back by him from death; who was with him in the mount, and who there by turns adored and was amazed; who received his last great charge to his ministers, and saw him ascend in triumph over Bethany. Mary knew Christ; who sat at his feet and learned of him, sunning herself in the benignant kindness of his eye; and who afterward poured on his feet the precious spikenard, and wiped them with her hair.

And so does the true and loving disciple now know the Lord. His is the Knowledge, not of an acquaintance merely, but of a tried, trusted, and sympathizing friend; of one who has not only seen the form and heard the voice, but has been admitted to affectionate and intimate intercourse; who has become familiar with all the mejestic and beautiful qualities of the character and of the life. The true, loving, earnest disciple, is ever *with* the Saviour. Along the way of life he walks with Jesus. Under the olive trees, of rest and refreshment, he sits with him. Weary with care, or faint with sorrow, he rests upon him for strength and peace. When sinking in temptation, it is Christ who holds him up. When stricken with disease, the present Lord soothes him or heals him; and when conscious of strength, enforced and fortified by prosperity, it is Christ whose favor adds a glory to all enjoyment, and who claims and receives his grateful service. He meets Jesus in the church, and that makes it to him a Bethel; a place of entrancing personal communion, and not merely of conference concerning the truth. He meets Jesus at the bedside of the dying; at the altar of fresh and exulting consecration. He meets Jesus at the fresh grave of the loved but buried one; and hears him speak, now as of old, of Resurrection unto Life. Yea, the true and loving disciple of the Lord, even now, amid our tumultuous and mechanical times, meets Christ upon the mount; and over and anon there are given unto him, as of old to the disciples upon Tabor, visions of white and glistering raiment, of attending spirits, of an overshadowing glory!

And so the Christian knows the Lord.

INTOLERANCE TOWARD CATHOLICS.

The page of history is bloody with the record of the intolerance of the Roman Catholic hierarchy toward those who have repudiated their authority or departed from their faith. But that page is also stained with the occasional record of intolerance toward Roman Catholics on the part of Protestants when in the ascendancy. The spirit of intolerance belongs to depraved human nature, and can be exterminated only by a large infusion of the meekness and gentleness of Christ into the regenerated heart. It is a fundamental doctrine of our Puritan Republicanism that opinion should not be controlled by force. Upon our adherence to this doctrine depends the permanence of our religious freedom. But force does not consist merely in physical violence; there may be legal and moral constraints upon the liberty of another's conscience, that are as truly *force* as are the chain, the scourge, the dungeon, and the rack. There may be a civil or a social tyranny of the majority as forceful as the iron rod of the despot. The great, intelligent, and powerful majority of Protestant citizens in the United States, need to be watchful against the exercise of such a tyranny over their ignorant and dependent Roman Catholic neighbors.

The late outrage upon the conscience of a Roman Catholic child by a female teacher in a Common School in Washington county in this State, shows that the spirit of persecution is not wholly exterminated even from the hearts of American Protestants. The facts of that outrage are as follows:—

"On the 8th day of August last, Margaret Gifford, a Common School teacher in South Easton, Washington county, ordered William Callaghan, a pupil aged twelve years, 'to study and read the Protestant Testament;' that on declining so to do, on the plea 'that he was a Catholic, and did not believe in any but the Catholic Bible,' said teacher consulted the Trustees on the subject; that on the 9th of August she again required the boy to 'read out of the authorized edition,' (meaning the English version of the Bible translated under the orders of James I of England, and generally used by Protestants;) that on his declaring *his unwillingness to disobey the order of his parents and violate the precepts of his religion*, the teacher *chastised him severely with her ferule and then expelled him ignominiously from the school.*"

The teacher no doubt would plead that the chastisement was inflicted for disobedience to the authoritative regulations of the school; and it would seem that she acted under advisement with the Trustees. But this only carries the persecuting element one stage farther back, and shows how possible it is to embody the spirit of persecution in social and educational institutions that claim to be the offspring of liberty. The child made his disobedience a case of conscience, and the chastisement inflicted upon him in these circumstances, was an outrage upon conscience worthy of the Inquisition.

The decision of the State Superintendent of Common Schools upon this subject must commend itself to every enlightened Protestant. He says:—

"Assuming the facts stated in the complaint to be true, I consider the conduct of the teacher, Margaret Gifford, to be not only unwarrantable, but barbarous. That she should not only 'ignominiously expel' the pupil, but that she should gratuitously inflict a preliminary castigation on a child of tender years, who plead the 'commands of his parents and the precepts of his religion' against the obeyal of her orders, betrays feelings as unusual to her sex as repugnant to the mild teachings of that Gospel which, I trust, with honest, though certainly with mistaken zeal, she was attempting to uphold. Perhaps she deserves a lesser measure of reprehension if she acted, as it would appear, though it is not expressly stated, under the direction of the Trustees. But neither the Trustees, the majority of the people of the district, the Town Superintendent, nor all of these united, would have power to authorize such an outrage."

We hope that this painful case will lead the Christian community to review their position with respect to any positive and enforced religious instruction in the Common Schools, and to adopt in this matter a wise and liberal policy. It is easy to make the cry "The Bible in schools," "The Bible in schools," the echo of that same spirit of persecution, which in other circumstances has enforced the dogmas of Trent by fire and sword.

A PRIVATE LETTER.

Having received a number of copies of a 'private' letter, printed apparently from stereotype plates, and sent through the mails for the more strict preservation of its confidential character, we desire to say a word or two about it, in this equally reserved and private manner, to the select thousands who read *The Independent.* What we say, of course, need not go outside the circle of our readers. The feelings of both the writer and the receiver of the letter referred to would be so wounded by any general intimation of its existence, that in the present shattered state, especially of the former, a sorrowful sympathy constrains us to ask secrecy. And if fifty thousand people cannot keep one secret, how many *will* it take?

In order to edification we must premise about this letter, which, of course, was printed, that it is written by one who is now a Congregational pastor in Connecticut to one who was so a short time since. The latter has lately found occasion to withdraw from his former church connections, and to put himself 'under the wing of Presbytery'; and the former is in a terrible ado because he cannot follow. We must give an extract or two from his letter; for 'private' meditation only:—'We have now,' he says, 'a disjointed, capricious, irresponsible Independency. * * * The Presbyterian Church [Old School] is now the bulwark of faith and order in these United States. * * * The influence of ubiquitous and powerful societies [Tract, Sunday-school, and the others,] has crushed all who would call for the correction of abuses. * * * * My heart goes back to the days when I was a Presbyterian. * * * * I never saw any reason why a Congregationalist might not in good conscience become a Presbyterian. * * * *Our Constitution is in ruins—our doctrinal standards are regarded as antiquated rubbish.* [The italics are his own, and the facts certainly demand this melancholy emphasis.] Bro. S. is not. You have been compelled to leave us. Brother B—— is going. Bros. R—— and J—— are gone. * * * How sad and desolate I feel, I cannot tell you. * * * Were I loose, I should turn to the Presbyterian Church, if Providence should allow me to choose. * * * I look over the catalogue of their publications with inexpressible delight. * * * But I am not loose. * * * While I remain here, I shall try to do what I can to maintain the ancient landmarks. * * * But [Hearken, ye ancient churches!] HOLD THE GENERAL ASSOCIATION IN FELLOWSHIP ANY LONGER, if they continue in their present attitude, I CANNOT; in some way I *must* free myself from that! * * * What we can do, I cannot see. * * * I almost envy you, in your being so providentially out loose from the difficulties, etc. * * One thing I earnestly desire,—and that is that the General Assembly of the Presbyterian Church [in his amiable zeal he forgets there are two] should withdraw its fellowship and countenance from us in our present state. * * I feel as though it would do me good to take your friends by the hand, and to thank them,' etc. etc. There is much else in the same strain, but we need not quote it. We simply clip the topmost sprigs to show what a fragrant flower-bed is under them. The triste and touching sadness of the epistle is mournfully evident. It needs but to be put in the harness of pentameters to make a most moving elegiac lay.

Now we would not for the world say anything disrespectful of anybody that lives. But really, the vision of a middle-aged gentleman, of staid demeanor and studious habits, the head of a household, and a Doctor of Divinity, associated pleasantly with an ancient and honored church, a champion of Calvinism, and a defender *à Pentrance* of the Puritan heroes, in such a flutter of tribulation lest his unchallenged orthodoxy should take some damage from alleged but unacknowledged heresy around him, shivering like an aspen, at every breath from the south-west, lest he should not stand well with the Old School Presbyterians because Dr. Porter thinks perhaps Dr. Bushnell is a believer in Christ, not knowing what he shall do because he 'is not loose,' and envying his brother who henceforth can supply him with Presbyterian catalogues of unquestioned authenticity—has its ludicrous side.

Marius, sitting on the ruins of Carthage could not be more profoundly melancholy than this amiable brother in his ample and comfortable Connecticut parsonage. The sorrows of Werter are nothing to his sorrows. And unless he escape to the same noble Presbytery, a part of that Church which prints its own books and holds its own members in irredeemable bondage, which counts doctrinal error synonymous with damnation, and preaches through its leaders that the statutes of Congress are man's ultimate Law—unless he can be sheltered by the soundness of this body, and made a partaker of their inestimable deadness—it is painful to anticipate what desolations may overwhelm him. We wish we could be sorry; but that grace is unattainable. A man with his umbrella turned inside out, his hat blown off, his coat tails flying, and his head in a muss at the corners of two streets in an unexpected gust, is not a very magnificent spectacle, however we may pity him; and our Connecticut friend must really excuse us if we say that the posture in which he presents himself recalls the figure.

And yet we should not be just to ourselves, if we discussed this matter in a purely trifling way. It has its ridiculous side; but it has its bad and its sad side, also. Its attempted clandestine character and operation are to us most offensive. This wicked mockery of a 'private' correspondence it is understood has been going on in New England, and from New England to Princeton, for some years past; with a view to despoil and 'crush' certain men, who have had the credit of thinking their own thoughts and confessing their own sins, not believing in the imputation either of guilt to the innocent or of righteousness to the revengeful; and the practice, which seems to have here a demonstration, is everyway detestable. It seeks to unite the irresponsibleness of secret and unrestrained communications, with the effectiveness of public and avowed articles. The private rage of a baffled controvertist aims to clothe itself with the emphasis, and take to itself the range, of types and the press. A confidential communication speaks therefore of 'the APOSTASY of numbers of ministers in Connecticut, and of one in one of the chief seats at Andover'; and immediately copies of the confidential Slander, endorsed by somebody else, and multiplied by the pen or by the press, are lodged at different centres of distribution, to poison the general Christian mind. 'Congregationalism has departed from its standards,' it is said, 'both of doctrine and of polity;' even 'those who are set for the defence of the truth rise up almost in a mass, and declare enemies and hypocrites to be good pious people, who ought not to be molested simply because they have denied the Lord who bought them;' and again these wholesale and criminal misrepresentations are distributed throughout the agitated community, are put 'privately' into the hands of leading ministers and editors of other denominations, and are made thus to foment the most bitter alienations, and to form the conditions of permanent strife.

If anybody thinks this course magnanimous or just, candid or Christian, or anything else but deliberately mean and flagrantly jesuitical, he and we are so far at odds. Into such an assembly we desire never to come. With the counsels of such men we hold no parley. When we write a private letter for general distribution, it will be just as secret as this article, and no more so; and a man ought to be transcendently orthodox to allow his morality to be any looser than that. —The more general thoughts suggested by this letter, touching the present aspects and prospects of Congregationalism in Connecticut, and other kindred themes, we must reserve for the present, but may revert to hereafter.

MINISTERIAL PERQUISITES.

We apprehend that one explanation of the "Shady Side" phenomena in New England is found in the fact that the change in social customs and in commercial values, has diminished both the number and the value of ministerial perquisites, while yet the feeling remains that a minister has *ex officio* sundry intangible sources of living not enumerated in the salary. Railroads have given to every article of the farmer's produce a positive market value; so that nowa-days to send a minister any little remembrancer from the garden, the barn-yard, or the dairy, is like giving him so much money out of pocket; and *money* is the thing that people are most reluctant to part with. Hence in many cases where there is no increase of salary, there is a downright loss of those collaterals that were once a matter of course. Besides, the old-fashioned marriage and funeral gifts to the parson are no longer in vogue, and yet there is no equivalent for these in salary. And all the while everybody supposes that the minister has a great many perquisites, and that everybody else is continually using some fresh thing to make him comfortable, and to lessen the draught upon his purse. Many a bag of meal, or load of wood, or quarter of mutton, or bushel of potatoes, that in old times would have gone to the minister's door, now goes to the railroad for the city market, and is converted into money; while the minister who has lost these ancient traditionary perquisites, is left without any increase of salary, to buy back from the city at city prices the very articles that were carted by his door instead of being dumped as formerly.

The great change in this matter of perquisites is illustrated by the following striking statement:

MESSRS. EDITORS:—In looking over, lately, a manuscript record of the descendants of the celebrated John Eliot, the "Apostle to the Indians," I found the following paragraph, which may serve to throw a little light on the "shady side," as it appeared a century since. In speaking of Rev. Andrew Eliot, D.D., who was installed pastor of the new North Church in Boston, April 1742, and died Sept. 13, 1778—the writer says: "It was the custom, some eighty or a hundred years ago, to give the minister rings, gloves, &c., at weddings, funerals and baptisms. I have lately come into possession of my grandfather Eliot's almanacs for forty or fifty years, in which he kept an account of such matters; and I find that in twenty-eight years of his ministry he received 2,940 pairs of gloves, of which he sold during twenty-one years to the amount of £2,441 18s. Old Tenor. During the same years he received 188 gold rings. In eight years he sold of these to the amount of £227 15s. Old Tenor. His presents during his ministry of thirty-six years amounted to over £8,000, Old Tenor."

D. N. Y.

THE SOUTHERN AID SOCIETY.

MESSRS. EDITORS:—I notice in your issue of the 3d inst. a record of the organization of "The Southern Aid Society." This is as it should be. Providence has thus solved the agitating problem with which, of late, many of us have been somewhat painfully puzzled. I refer to the position of the American Home Missionary Society. We have had no small solicitude as to the course it would pursue, situated as it has been, between the upper and nether millstones of the anti-slavery controversy. It has evidently been very difficult for it to agree with itself exactly what line of policy to adopt. On the one hand, it has seemed almost like abandoning the field of Christian labor, to narrow down all its missionary operations on slave territory to the scattered and precarious efforts directed in accordance with *strictly* anti-slavery principles; and this difficulty has been greatly enhanced by the personal influence of high and reverend names in its councils who have attained the *grace of indifference* to this great subject;—while from the other side the large and continually increasing anti-slavery pressure has been imperative in its calls for the adoption of a uniform, and up-and-down policy in the slave States. But now the difficulty is safely passed—the painful necessity for decision is over—the nether millstone has *dropped out*—the grinding, the friction has ceased, and it finds itself, almost without knowing it, adhering by affinity and the cohesion of dependence, to the upper millstone, revolving in easy gyrations through its circle of duties. May God bless it, and enable it to *redeem the time.*

FROM AN OLD PARSONAGE.

MESSRS. EDITORS:—Would you have the kindness to inform me, through the columns of your valued publication, how an Irish Protestant, once a Roman Catholic, and intended for the Romish priesthood, whose uncle and two relatives are Romish priests in Ireland, would be sustained in bringing the glad tidings of the Gospel to the homes of the poor blind deluded votaries of Romish superstition, and especially to his benighted countrymen, whose souls are bowed down with the heavy chains of Popish slavery? He is now engaged as clerk, and earning a comfortable living, but he feels that God his Father has opened his understanding to perceive the errors and subtlety of the Popish priestcraft and "brought him out from among them," and many of the wives, too, were present, keeping up the old peculiarity of Iow

PRESBYTERY OF LONDONDERRY.—In the palmy days of Presbyterianism, we remember, there were two Presbyteries in New England, constructed partly out of the churches that had been founded by original Presbyterians from Scotland and the North of Ireland, and partly of certain pastors of Congregational churches who had a desire to enjoy the *prestige* of Presbyterianism in New England. Such a connection was thought to be serviceable in case of a call from the South or West, &c. But now there is only one Presbytery in that region, and this seems not to be thriving. A late meeting of the Presbytery of Londonderry, at Windham, N. H., was attended by a correspondent of the *Presbyterian*, "C. V. R.," who reports that in 25 years the number of churches is reduced from 15 to 11. The printed minutes show 8 pastors, 7 ministers without charge, and 10 pastors of Congregational churches, viz., Z. S. Barstow, D.D., J. M. C. Bartley, E. M. Kellogg, B. R. Allen, E. G. Little, J. Pike, J. R. 'Adams, Silas Aiken, D.D., Stephen Morse, and R. W. Clark. Also, Rev. W. Clark, agent of the N. H. Home Missionary Society. All these, we suppose, are cases of "double membership," or riding two horses at once. The correspondent says further:

"The Congregational brethren seem to be now making a '*dead set*' against this little company of Presbyterian churches. Last year a Congregational minister was thrust into the church at Derry by installation through a Congregational council! And quite recently a council organized a Congregational church out of some disaffected members in one of the more feeble Presbyterian churches. It was remarked in Presbytery by one of the oldest members, that the spirit of Congregationalism had shown itself to be very different from what it was in former years.

"The Londonderry Presbytery supports the voluntary societies, as a general thing. Its surplus funds for home missionary purposes, above and beyond its own wants, go to the New Hampshire Home Missionary Society, and help to sustain Congregational ministers in Congregational churches. The brethren, as it seemed to me, do not sufficiently estimate the importance of keeping up an *esprit de corps* in favor of Presbyterianism. If the latter is a valuable system, it ought to have all reasonable testimony in its favor.

"The necessity of adopting an aggressive policy is very clear, at least to my own mind. Congregationalism, in its revived ecclesiastical power, must continue to make gradual encroachments both upon the number of the churches and their Presbyterian character, under present circumstances. It is time for Presbyterianism to expand in New England, wherever it can lawfully and wisely do so. New villages are springing up; a considerable number of Scotia's sons are coming in, and our Church, being on the old platform, will conciliate many who think more of the good old doctrines than of the mere form of government."

SALEM N. S. PRESBYTERY, IND.—At the late meeting of this body, the following resolution passed unanimously:

Resolved, As the opinion of this Presbytery, that the action of the last Assembly on slavery is *constitutional*; and that that Assembly is competent to take such further steps as may be necessary to remove this sin from the fellowship of the Church; and that it ought not only to maintain its present position, but to advance kindly, firmly, and without unnecessary delay, to that point.

LEXINGTON N. S. PRESBYTERY, MO.—This body met at Trenton, Mo., and passed the following condemnation of the General Assembly for the questions it had propounded to the Southern Presbyteries:

Resolved, 1 That the feelings of certain Northern churches on this subject are not likely to be more correct than the honest sentiments of Christian men where slavery actually exists; and that the threats of no portion of the Assembly should influence them on a question of right or duty.

2 That we regard these questions as highly defamatory and inquisitional, notwithstanding the declarations to the contrary; and that they are well calculated to wound the feelings, impair the usefulness, and cripple the efforts for good of brethren and churches in the South.

3. That therefore, and because also of these questions, this Presbytery firmly decline returning to them any answers whatever.

BETHEL O. S. PRESBYTERY, S. C.—At the late meeting of this body, the establisment of a "female college" occupied a good deal of time. The connection heretofore existing with a joint stock company at Yorkville being dissolved, it was voted to prosecute the enterprise promptly for another institution. [illegible] Also,

"That an invitation be extended through the medium of the journals of each district within our bounds, to make offers for the location of the Female institution to be under the care of Bethel Presbytery."

FRANCE.—The stringent measure to limit the sale of arms has defeated itself in a cunning way. The effect of the law, it is said, is to discourage the manufacture of fine arms, and to throw the business into the hands of foreigners. It has hitherto been the policy to encourage the manufacture of arms, and to disseminate Protestant principles with them. The smaller arms would be sent to Africa, and private subscriptions have made the amount up to $600,000 for a distance of 80 miles. The writer adds a remark on the probable effect of such an improvement:

"Farms have been selling in this county during the past year, I suppose, on an average of not more than six dollars the acre, whose natural fertility is, I presume, not inferior to those in the valleys of the Connecticut, Hudson or Mohawk. What a population shall we then have, when we are brought within three days of New York! If distance is to be measured by time, the West is soon to be the East, as far as its magnificent distances are concerned."

SOUTHERN AID SOCIETY.—In looking over the constitution of this new Society, and considering its officers and field of operation, certain thoughts suggested themselves to us, some of which we shall venture to set forth.

It is a fact, then, that the Southern States on the Atlantic sea coast, are as old as the Northern States on the same coast. Indeed, Virginia was settled before New England or New York. How, then, has it happened that there is not in the Southern Atlantic States power enough, pecuniary and religious, to organize in any Southern centre societies for foreign and domestic missions?

In particular, if the American Home Missionary Society, whose center is in New York, is supposed to neglect the interests of the new States in the Southern part of this Union, why is it that the States of Maryland, Virginia, the Carolinas, and Georgia, do not unite to supply the deficiency?

Why is it, that if pecuniary aid is needed, they must come to the North for it, and organize a Society there, whose officers are almost all Northern men, residing some in New York, and some in New England, or even in Northern Ohio? Why is it that the Boards of this association are to be furnished chiefly if not entirely by Northern men?—*Congregationalist.*

RICHMOND, VA.—Madame Sontag, whose German reputation as a singer is not inferior to that of Jenny Lind, gave a free concert to the Sunday-schools of the city on last Saturday, in the African church. There was a general gathering of the teachers and pupils, filling this large church to its utmost capacity, and all seemed to be highly delighted with the performance. Among the songs was the familiar one of "Home, Sweet Home." Madame S. was assisted by the musicians which compose her train; and at the close of the concert she was presented, through Dr. Dove, with a beautiful copy of the Bible, and the thanks of her audience, which she very gracefully accepted.

FREE WILL BAPTISTS.—The fifteenth General Conference of the Free-Will Baptist Church commenced at Fairport, N. Y., October 5th, and closed at about 11 o'clock, A M., on the 13th. The principal topic of discussion was in reference to a Biblical school, which the denomination are determined to establish. The locality, however, is not yet decided upon, but it is in the hands of a committee. By the report on statistics, it appears that the Free Will Baptists in this country number 50,180 communicants. During the past year there was an increase of over 3,000. There are 1,122 churches and over 1,000 preachers connected with the society. Their opposition to slavery is constant and uncompromising.

BOSTON.—The churches in this city are now almost all supplied with pastors. Rev. Dr. Caldicott is now preaching at Baldwin Place, although his labors as pastor do not begin until November. Rev J. C Stockbridge is now recognized as pastor of the Charles-street church on Sabbath evening last. Sermon by Rev. Dr. Stow. Brother Stockbridge is received by his people with a great degree of enthusiasm and entire unanimity, and we hope he will have as long and successful a pastorate as his venerable predecessor. The Tremont-street Church have invited Rev. T. G. Jameson, of Providence, to become their pastor.—*Watch.*

REVIVAL.—The *Congregational Herald* learns that a precious work of grace is now in progress in the First Congregational church in Ottawa, Ill., Rev. O. Parker assisting Rev. Mr. Whittlesey, the pastor, in a special effort, and all the churches and denominations in the place appear to be interested in the work.

METHODISM AND SLAVERY.—The Wisconsin Methodist Conference have resolved to request the next General Conference to specify an early day when slaveholders in the Methodist Episcopal Church shall either free their slaves or leave the church; also that the independence of the young Republic of Liberia should be duly acknowledged by the United States, and that Congress should be memorialized on the subject. They passed a series of resolutions, also, in favor of a law similar to the Maine Law.

SUNDAY-SCHOOL AGENT.—The Syracuse *Recorder* gives the following certificate in favor of Mr. Pardee, of Geneva, N. Y., lately appointed an agent of the New York S. S. Union:—

"The situation will, we doubt not, prove a highly useful one. Long experience in superintending and otherwise promoting Sabbath-schools with admirable tact and judgment in regard to measures and personal address, abundantly qualify him for the exclusive business to which he will now be devoted. His field of labor, we understand, comprises New York, Brooklyn, Williamsburg, Bushwick, Staten Island, Jersey City, Hoboken, Harlem, Morrisania, &c. Now and very vigorous measures are being made to reach the destitute claims of children in New York on a much larger scale than heretofore, and with the divine blessing we hope our friend may be enabled to report great results on his highly important field of labor. It is designed that he shall act in estimate conference and concert with the city missions—Tract Society, Children's Aid Society," &c.

EPISCOPAL BOARD OF MISSIONS.—The Rev. J. L. Clark, D.D., of Waterbury, has been elected Secretary and General Agent of the Domestic Committee. The *Calendar* says of him:

"We consider the selection very judicious, for while he has the confidence of all classes, the Rev. Dr. holds to no party smaller than that of the whole Church. A tried parish minister, heretofore active for Diocesan and other missions, and known far and wide for conscientious faithfulness, we predict for the Domestic interests a greater degree of efficiency, should he conclude to do what is now a little doubtful, viz., undertake the offord Agency and Secretaryship."

FAIRFAX INSTITUTION, VT.—We are glad to learn that God is pouring out his Spirit on this Institution already, and several have been converted there. Brother Parker informs us that the affairs of the Institution are in a most prosperous condition. The number of students is 140, which is as many as the boarding houses will accommodate. A new boarding house is nearly completed, and boarding facilities will soon be increased. There are 14 students in the theological department. As soon as the new house is finished, it will be filled at once, and the number of pupils will soon be greater than ever attended at New Hampton.—*Ch. Era.*

Rev. William S. Leavitt, of West Newton, N. Y., a graduate of the Union Theological Seminary, has received and accepted a call to the Presbyterian church in the city of Hudson.—*Evan.*

Rev. E. M. Rollo, of Sandlake, has been called to the Presbyterian church at Greenbush, Rensselaer county.

Rev. Mr. McGiffert has accepted a call from the Presbyterian church at Hillsdale, Columbia county.

Rev. William E. Catlin was installed over the Congregational church in Concord, Ill., on the 21st ult. Sermon by Pres. Sturtevant.

The Rev. Henry Dater, of South Branch, N. J., has received and accepted a call to the Reformed Dutch church of Hyde Park.

Rev. G. S. Mott was installed on Wednesday, as pastor of the Second Presbyterian church at Rahway. Rev. Mr. English delivered the sermon; Rev. Mr. Shedden the charge to the pastor; Rev. Mr. Edgar the charge to the people; and other interesting exercises took place.

GROVELAND, MASS.—Rev. Daniel W. Pickard was ordained colleague pastor with Rev. Dr. Perry in Groveland on the 28th ult. Sermon by Rev. James Drummond, of Lewiston Falls, Maine; prevailing prayer by Rev. Dr. Perry, senior pastor; charge to the pastor by Rev. Dr. Dimmick, of Newburyport.

JAMAICA PLAINS.—The new Congregational church at Jamaica Plains have given a call to Mr. Quint, late of Andover Seminary. They will commence in a week or two the erection of a house of worship.

MEDFORD.—Mr. Jacob M. Manning, of the last class in Andover Seminary, has received a unanimous call to settle in Medford, Mass.

UNEDUCATED PREACHERS.—An unrefined and half educated preacher is quite as likely to bring discredit on his order, and on the doctrines which he so bunglingly advocates, as to do good, at least in a community of average intelligence.—*Times.*

SPANISH PREACHING.—We are glad to see that a religious service in the Spanish language is held on Sabbath afternoon in the church in Spring street between Broadway and Fourth Avenue. The officiating clergyman is Rev. Mr. Monsalvatge, a Spaniard.

SAVANNAH.—A letter from Bro. Tustin informs us that "ten have been received by baptism in the Second Church, and there is a large number of inquirers among my people. Nearly [illegible] have received into the church, and a very great number into the Methodist Church in their vicinity."—*South. Bapt.*

ORIGINAL SIN.—At one of the missionary stations the question, "What is original sin?" having been put to an aged Indian chief, he promptly replied, "Original sin!" Not a bad answer. It is *sin*; it stands at the head of a terrible line of progeny, many of which are of enormous size.—*South. Pres.*

YOUNG MEN.—The New York Young Men's Christian Association has grown rapidly within the few months of its existence. Its members number 1600, of ages varying from 18 to 42 years. By a resolution of the Association, the clergy, resident or not in the city, are invited to the regular meeting on the third Monday of each month, and to resort to the rooms at all times.

SULLIVAN, N. H.—Messrs. E. C. A. Woods, and Granville Wardwell, late of Andover Theological Seminary, were ordained as evangelists and missionaries for the West, on Wednesday, October 9. Sermon by Prof. Stowe, of Andover.

The church in Sullivan manifest a commendable interest in the candidates who are members of that branch of Zion, by inviting the Council, providing generously for its entertainment, and in other respects. And we doubt not their interest, and that of churches in the vicinity, will be increased in the cause of Home Missions by these events.

PORTLAND.—It is stated in the *Eastern Argus* that Rev. Mr. Carpenter, pastor of the State-street Church, has concluded to decline the call extended to him from New York, and remain with his people. At a meeting on Wednesday evening of last week his parishioners passed very urgent resolutions, soliciting him to remain, to which he has given an affirmative answer.

HAMPDEN SYDNEY COLLEGE.—Of the revival in this institution we hear nothing very definite, though from several sources we learn that about twenty-five of the members of the college are indulging a hope in Christ, and that fifteen or twenty others in the vicinity are sharers in this precious work of grace.

A new church edifice was dedicated at Dearman, on the North River, opposite Piermont, on Saturday, 12th inst. Sermon by Rev. Dr. Murray of Elizabethtown. The Third Presbytery of New York are about to organize a church there.

SOUTH ALABAMA PRESBYTERY, O. S., *Oct.* 14.—A letter was received from Rev. S. R. Wright, informing Presbytery that he had united himself with the Presbyterian Episcopal church, in consequence of a change in his views as to ecclesiastical polity; and, on motion, his name was stricken from the roll of Presbytery.

EGIN ASSOCIATION, ILL., *Oct.* 28.—The Association have with deep regret received from C. F. Hudson, a statement of a change in his views respecting an important article of our Christian faith, and the adoption of the belief "of the annihilation of the wicked, as the result of punishment after the judgment," and regarding the doctrine as especial error, and when promulgated, calculated to do great injury to the cause of truth and righteousness—therefore

Resolved, That the Association ought, and do hereby withdraw all ministerial fellowship from Bro. C. F. Hudson, and cease to recommend him to the churches as an accredited minister of the gospel of Christ.

REVIVAL.—The friends of New Hampton Institution will be rejoiced to hear that the first term of the school in its new location at Fairfax, has been blessed with a precious revival of religion. Several have been baptized, and others are indulging hopes. The work is also spreading into the towns and parishes adjoining. Bro. Dunn has baptized for four or five Sabbaths in succession. May the good work continue.

Rev. John W. Ray, of Dansville, N. Y., has received and accepted a call to settle as pastor of the First Congregational church in Rockville, Ct.

BERLIN.—Rev. Wm. A. Houghton, late of Northboro', was installed pastor of the First church and society in Berlin, Oct. 26. Sermon by Rev. George Richards, of the Winter-street church, Boston, a classmate of the pastor; right-hand of fellowship by Rev. Horace James, of the old South church, Worcester, also a classmate.

The presence of the surviving widow of the venerable Dr. Puffer, first minister of the town, from 1781 to 1822, added interest to the occasion. The pastor and his wife were both born and nurtured under the influence of the church which is now the object of their watchful regard.

DANVILLE.—Rev. Mr. Dadley, of Danville, Vt., writes to the *Vermont Chronicle* that an extensive and extending work of grace is there enjoyed; that a large number are rejoicing in hope, and others inquiring what they must do to be saved; the Academy shares largely in the work, and the attention of the town is more or less arrested.

MISSION TO THE MORMONS.—Some talk of military force to regulate the Mormon difficulties. We propose to send them missionaries to instruct them. Already there are, if we read events right, sufficient indications of an open door among these deluded people. We repeat the hope, that our Missionary Board will take this subject into consideration, the propriety of sending a couple of missionaries to Utah.—*West. Ch. Adv.*

NEW BOSTON.—Rev. Mr. Rawson, pastor of the Presbyterian church in New Boston, N. H., has been obliged to suspend his labors in consequence of sickness of so serious a character that it is feared he will never be able to resume them. Mr. Rawson was severely injured by the accident on the Lawrence Railroad, in which the son of President Pierce lost his life.

BRECKINRIDGE.—Rev. Dr. R. J. Breckinridge has resigned the office of Superintendent of Public Instruction, and Rev. Dr. John D. Matthews has been appointed by Gov. Powell to fill the vacancy. It is stated in the morning papers that Dr. Matthews has received also a call from the First church, Lexington, made vacant by Dr. Breckinridge's removal to Danville.

BISHOPRIC OF GRAHAM'S TOWN.—The Rev. J. Armstrong, vicar of Tidenham, Gloucestershire, has been nominated by the Duke of Newcastle, at the suggestion of the Bishop of Cape Town, to the new diocese of Graham's Town, in Africa.

BANVARD AND PEASE.—Banvard's Panorama of the Holy Land is to be exhibited next Saturday evening, at 596 Broadway, for the benefit of the "Five Points House of Industry" under Mr. Pease. Tickets, 25 cents. We should think either claim would fill the house; both together should produce an overflow—to see the most beautiful representation of the Holy Land, and to help a most praiseworthy object of public charity.

FRANKENSTEIN'S NIAGARA.—Our readers need to be reminded that the splendid panoramic view of the Falls of Niagara, will positively close on Thursday next, Nov. 17th; being engaged at Newark for a time, and then at Philadelphia—thence coastwise South, to Baltimore, Washington, Richmond, Charleston, and so to New Orleans. From N. O. it will return to the North by the towns on the Mississippi and Ohio Rivers, Lake Erie, Buffalo, Albany, and Boston. After that it will be taken to E urope. We hope it may be everywhere as well appreciated as it has been here. If so, its success will be a triumph. In the meantime, we have no doubt there are several thousand people in New York who fully intend to visit it during its stay here, but who will miss the opportunity unless they go at once and without delay.

FOREIGN.

FROM OUR ENGLISH CORRESPONDENT.

THE EASTERN QUESTION.

ENGLAND, Oct. 28, 1853.

There is yet no decisive intimation of the policy agreed upon by France and England, in the presence of actual war between Russia and Turkey. Two days since the *Moniteur* contained an important semi-official article, in which the course of events and the united action of the two governments is clearly recited. Peace, and the maintenance of Turkish independence, are declared to be the objects at which the two governments aim. But it is not possible to extract from the article whether or not material influences will be employed to compel Russia to make peace and evacuate the principalities.

Lord Clarendon, too, has spoken in reply to an address from a public meeting. To an intimation that the character of this country for fair dealing was damaged by the undecided course pursued in foreign politics, he responded, that the great object of the government had been to avert war from Turkey, and there was no ground for impeaching the good faith or honor of England in the policy which had been adopted, while admitting the right of this people to be informed of the acts of the ministry. He justified the withholding of diplomatic documents as often necessary for the public service. The most important part of the reply of the Foreign Secretary was in these terms:

"With respect to the question more immediately at issue, I have no hesitation in telling you that a peaceful solution of this question has been the object of her Majesty's government. It would be highly criminal if the government sought any other solution. There we know what are the calamities of war do not rush lightly into it; and it is our object, if possible, to guard ourselves, but more especially Turkey, from those calamities. But, on the other hand, I consider that there is one calamity greater than war, and that is national dishonor; a price at which I can assure you peace will not be preserved by her Majesty's government. As I said at first, I will not enter at length into the details of them, and will pursuing, but content myself with saying, that we are so fully alive to the British and European importance of maintaining the Ottoman empire, that the deputation may rest assured there is not the slightest intention on the part of her Majesty's government to abandon Turkey."

The "abandonment" of Turkey here disclaimed is one thing, and prompt and efficient aid is another. England has sought to obtain peace by negotiation; Russia under [illegible]. It is evident that time is [illegible] tal actively employed by Russia. The German papers yesterday had a statement to the effect, that Omer Pacha had crossed the Danube and had attacked and defeated a corps of Russians. This report is not believed, but intelligence is now anxiously looked for.

A new Patriarch of Constantinople was elected on the 6th. The correspondent of a German paper gives an account of the election, and characterizes the new Patriarch:

"Anthimos was chosen, at the recommendation of the Patriarch of Jerusalem, and he immediately proceeded with great pomp to the imperial palace, in order to pay his respectful homage to the Sultan. The Sultan received him with much cordiality, and gave him an assurance that the government would always maintain the liberties and franchises accorded to the Christian populations; but, he added, he expected that the newly-elected prelate would on his part make every effort to respond to the magnanimous sentiments of his sovereign. Anthimos afterwards proceeded on horseback to the Sublime Porte, where he received the investiture from Reschid Pacha."

This is a striking comment on the Russian rumors of impending riot and anarchy, and the massacre of Christians. Of the new Patriarch the same writer says, that he alone had courage enough to accept the candidateship and election; and that the Ottoman Porte has confidently confirmed it, believing Anthimos to be anti-Russian. But, with some inconsistency, it is added that danger may result to the Porte from this election, because the Patriarch is a zealous Christian and reformer, having large views respecting the regeneration of the Eastern Church, and of the Greek nation; and he possesses sufficient energy to execute the designs which may grow out of these views. It is assumed that these views necessarily involve a union between the Russian and Oriental Churches, and that this implies Russian ascendancy.

A translation of the Firman in favor of Protestants, or acceders from the recognized Christian communities, issued by the Sultan now nearly five years since, has this week been published. It entitles itself a "Noble Rescript," and is indeed a noble document. It is addressed to the "most honored Vizier;" it sets forth that the Christian subjects of the Porte who had embraced the Protestant faith have suffered inconveniences; and as necessary accordance with imperial solicitude and benevolence, which would have none exposed to trouble, measures are ordained for the administration of the affairs of the Protestants, especially by the appointment from among their own number of a representative and "Agent of the Protestants." After similar details follows a general injunction to the vizier:

"Thou shalt not suffer any tax or haratch to be required of the Protestants, for marriage licences or for registration. Thou shalt be careful that, like unto the other communities of the empire, every facility and required assistance be afforded to them in all their affairs, and in all matters concerning their cemeteries and places of worship. Thou shalt not permit any interference whatsoever, on the part of any other community, with their rights or with their religious concerns, nor, in short, with any of their affairs, either secular or religious, in any manner whatsoever; in order that they may be enabled to exercise the usages of their faith in security. Thou shalt not suffer them to be molested one iota in these or in any other matters; and thou shalt be careful and attentive to maintain them in the desired quiet and security."

At the time the Sultan was issuing this Noble Rescript the Emperor of Russia was flogging Catholic nuns at Minsk, and by sheer brutal violence compelling conformity to the Russo-Greek Church.

M. Xavier Raymond, writing from Constantinople to the *Journal des Debats says*, that he has not met one person who has seen both armies who does not consider that the first battle must result favorably to the Turks. Speaking of the alleged danger to the Christians in Turkey, he says: "Nothing can be more false, I assure you. Everybody here is of one opinion; and Franks, English, Turks, Italians, Germans, all agree that the Christians were never more secure or more respected."

KOSSUTH IN THE UNITED STATES.

Prof. J. Newman, of London University, has just edited an edition of Kossuth's speeches delivered in the United States. As there appears to be even in America a class or clique of writers who disparage the great Hungarian orator and patriot, it may not be amiss to produce the estimate made by so high and unimpeachable authority as that of the London *Athenæum*:

"M Kossuth's speeches seem to us unique. To say that there is nothing like them in our literature is little —we know of nothing like them in any literature. They unite two worlds. When they deal with fact, logic, figures, they are as clear, solid, business-like as an exposition by an English Chancellor of the Exchequer should be, or the message of an American President. Where they deal with passion, sentiment, or impulse, they are bold, soaring, and poetical, alive with fancy, and sparkling with illustration, like the lyrical effusions of the Eastern lands. This blending of elements constitutes their literary charm, and would give them a place in literature, even were they not the record of a story of absorbing human interest."

In the midst of many labors Prof. Newman has prepared a small volume entitled "The Crimes of the House of Hapsburg against its own liege Subjects." It is a fearful indictment; a record of atrocious crimes. Political crime is first defined by the author; the rise of the house of Austria is described, and then the doings of its members are narrated. This takes the author to Castile, Valencia, Aragon, to Bohemia, and Protestant Germany, to the hereditary states of Austria, to the Netherlands and Belgium, to Austrian Poland and Hungary, and to Croatia and Servia, and finally, to Italy and Sicily. The style is forcible, clear and concise, and the sixty pages composing the volume would scarcely overburthen the columns of a New York secular paper, and would be read with great interest if reprinted, or reproduced by the newspaper press of the United States.

AGRICOLA.

FROM OUR REGULAR FRENCH CORRESPONDENT.

X——, Oct. 18, 1853.

To the Editors of the Independent:

GENTLEMEN:—I could not if I would, avoid speaking of the Eastern Question, even if it were only to say that I will not say much about it. There seems now to be very little doubt that Russia and Turkey will come to blows, if indeed they have not already begun. The question which now seems to agitate the minds of the politicians is whether Austria will take side actively with Russia or not. France and England will of course side with Turkey. It is positively said by some who seem well informed, that should the conflict between Turkey and Russia lead to a conflict between the allies of the Sultan and Russia, Austria would support her powerful protector. In that case, the French government would (a most easy thing) revolutionize the Austrian provinces of Italy, and by that diversion, which would certainly be increased by the rising up of Hungary, give so much to do to the youthful Emperor of Austria, that he could send but few soldiers to his friend Nicholas. True, Mr. Bonaparte, while revolutionizing Italy, might have much to do at home to keep down his own subjects. But surrounded by a gang of flatterers, he perhaps does not suspect the true state of the people. Be this as it may, no one can help waiting anxiously for the result of the coming European complications. As for myself, I do hope if the cannon is fired in Europe that it will be answered by the shouts of nations breaking their yokes and overthrowing the bloody thrones of tyrants.

The *Moniteur* has just published the general account of the administration of criminal justice during the year 1850. It appears from this document that during that period nearly 50,000 persons have been arrested and kept in prison, from one month to a year, and afterwards released for want of any evidence of the charges preferred against them. Thus, besides the tens of thousands of innocents who have been thrown into prison or sent into exile during that nefarious year, *more than one in one thousand* of the French people have been imprisoned, who afterwards could not be found guilty of the least shadow of an offense.

The security is making fearful progress. The price of everything increases, and the poor see tremblingly the approach of winter. "Hunger has no ears," says the French proverb, and want is credulous. It is not strange therefore that rumors of the strangest kinds run among the peasantry. They speak together of the enormous sums wasted for Bonaparte's pleasures, of an increase of taxes, of fabulous purchases made by the Empress, and in the remote provinces, sometimes let these discontented feelings explode in shouts of *Down with the Emperor!* Of course these shouts are soon repressed, and those who utter them arrested,—as has been the case at Lannion (Britanny) and Bordeaux,—and besides, no paper is allowed to mention such disagreeable facts. Yet they take place, and a minister, somewhat, the state of the feelings of that ignorant class which, seduced by the name of Napoleon, stupidly voted for the man whom now they accuse of their poverty.

The *Archives du Christianisme* publish the account of the Hamburg conference in favor of religious liberty. I see nothing in it which I have not already mentioned to you in a former letter.

Two interesting volumes of the unpublished works of the lamented Vinet are about to appear under the title of "History of the French Literature during the Eighteenth Century." The "Wide, Wide World" appears in a French dress, and "Quœchy," too, both somewhat abridged by the talented and industrious translator.

FRANC PARLEUR.

Bank of England.—The London correspondent (E. H.) of the *Courier and Enquirer* writes:

"*October 27th.*—For a long series of years the Bank has regularly advanced, each quarter day, sufficient to meet the difference between the amount due to the government, and the amount required to pay the dividends. On this occasion, the Chancellor finding the number of notes in the Bank so small that he could not borrow of them without endangering a crisis, he took the precaution to raise the interest on exchequer bills so as to make them par, and then sold one million of them, and said in the notes to the credit of the government, and thus avoided borrowing of the Bank.

October 28th.—The crisis of the Bank of England is over. Her reserve of bank notes is largely increased by the sale of exchequer notes by the Chancellor of the Exchequer, to raise the momentary wants of the Treasury to pay the October dividends, has saved her from making a very unsatisfactory return of her condition. This was the turning point, and now she is day by day recovering her strength, to the extent of not less than a million of dollars a day. The large sum of $2,500,000 [illegible] has become tender and bright, and truly palatable. Try it, and some, at least, of you will say it is better than the common pop corn.—*Examiner.*

Missouri.—The Missouri legislature has a bill before it, in accordance with a suggestion of the Governor's message, to provide that no man be allowed to indorse a note without the consent of his wife, and that no indorsement shall be valid without that consent.

Sale Arrival.—"Lewis," the fugitive slave who executed a discharge in his own case at Cincinnati, the other day, leaving the commissioner to decide the question of law at his leisure, has arrived at Canada safe and sound. The colored population of Cincinnati are making arrangements to celebrate the event with songs, parade, dancing, bon fires, illuminations and great guns.

William Howitt.—By a private letter from Mr. Howitt to the New York *Tribune*, dated Melbourne, Australia, April 19th last, it is stated that he will soon be in New York on his way home to England.

New Jersey.—The Trenton *State Gazette* says: "The State Prison is now crowded to its utmost capacity. The recent courts in the several counties have increased the number of convicts very considerably. It has become necessary to double the prisoners in nearly all the cells. Crime is evidently on the increase in our State. This is owing, in a great degree, to our proximity to the larger cities of New York and Philadelphia. Comparatively few of our citizens are to be found among the convicts."

Rochester.—Another lot of fugitives, four in number, were shipped yesterday to Canada by the underground railway.

Rail.—In the *Miner's Journal* of Oct. 22 we find the following: "Coal is cool just now, and those are contemplated fortunate who can secure any now even as a favor. Outsiders are entirely cut off. Rum has reduced the supply from this region at least one hundred thousand tons this year, which will be the means of enhancing the price of coal at least one dollar per ton in the different markets. So that the rum traffic in this region the present year will probably cost the people abroad nearly one million of dollars in the single item of fuel, and that too without benefiting this region a single iota. This is worth thinking about, even by those who consider temperance advocates fanatics and lunatics."

Old Times.—In 1792 there were thirty distil houses in one of our towns, and nearly all in full operation. The revenue arising from these distilleries was over 200,000 and dollars on an average, quarterly, from each distillery.

Mailleferi.—Mr. Mailleferi's labors at Hell Gate have been suspended for the season, and he has left the ability to undertake similar operations on the shores of Louisiana.

Sensible Advice.—"If over you marry," said a Roman consul to his son, "let it be a woman who has judgment enough to superintend the getting of a meal of victuals, taste enough to dress herself, pride enough to wash before breakfast, and sense enough to hold her tongue when she has nothing to say."

Slavery.—The *Southern Standard* says, "We can not only preserve domestic servitude, but we can defy the world to oppose it. With firmness and judgment we can open up the African slave immigration again to people the noble regions of the tropics."

NEW YORK CATTLE MARKET.... NOV 14.

For Beeves, at the Washington Drove Yard, corner of Fourth Avenue and Thirty-fourth street, and at Chamberlain's Hudson River Bull's Head, foot of Robinson street. *For Cows and Calves*, Sheep and Lambs, at Allerton's for Beeves, at Browning's, in Sixth street, near Third Avenue; and also at O'Brien's Cow Mart, Bull's Head, (for Cows, Calves and Beeves only,) No. 9 Sixth-street, and at Chamberlain's.

AT ALLERTON'S WASHINGTON DROVE YARD—Offered this day, 2000 Beef Cattle; offered during the week 2300. We subjoin the returns for the week, in detail, together with the action of country whence the supplies came:

BEEF CATTLE.

By the Erie Railroad,	- - - -	head,	600
" Hudson Railroad,	- - - -	"	700
From Pennsylvania,	- - - -	"	125
" Virginia,	- - - -	"	292
" Europe,	- - - -	"	—
" New York State,	- - - -	"	1008
" Ohio,	- - - -	"	591
" Connecticut,	- - - -	"	40
" New Jersey,	- - - -	"	—

OTHER STOCK.

By the Erie Railroad—Sheep,	- - -	—
" " " Hogs,	- - -	—
By the Harlem Railroad—Sheats,	- - -	—
" " " Cows and Calves,	- - -	12
" " " Veal Calves,	- - -	102
" " " Sheep and Lambs,	- - -	708
By the Hudson River—Sheep,	- - -	401

The supply of Cattle this week is not so large as usual, owing to the cars being detained on the Harlem Railroad. The food of the cattle on the Harlem Railroad is the refuse of the distilleries of the American Exchange, which comes in boxes, which should have contained about $50,000 worth of dust, filled with shot. Where, or by whom the robbery was perpetrated, remains thus for a mystery.

Patent Rights.—A great combination of patentees is on foot, to obtain from Congress a renewal of their several grants. Among them is the Woolworth Planing Machine—the Goodyear India Rubber patents—the Morse Telegraph patent, and other heavy interests. It is said that half a million of dollars has been pledged to carry the passage of the various schemes through Congress.—*Tribune.*

Railroad Damages.—Mrs. Minerva Bradshaw recovered, in the Marion Circuit Court, a judgment for $4,000 against the Peru and Indianapolis Railroad, as damages for the death of her husband, an employee, killed from injuries received on a train while in the service of the Company.—*Indianapolis Sentinel.*

Telegraphic Feat.—The steamship America arrived at the port of Halifax on Friday, at about 10 o'clock A M., and an abstract of her important news was telegraphed thence to New Orleans; and, through the admirable arrangement of the New York Associated Press, the public, in every important city in the Union, received the intelligence at the same instant in the afternoon.

Mortality.—The whole number of deaths in the city last week, as reported by the City Inspector, is 371, which is 49 less than that of the preceding week. Of these, 120 were children under one year, and 222 under ten years of age.

Lumber.—The Bangor *Whig* states, that the lumber docks of that city are crowded with lumber, and surveyors and their assistants are everywhere in the country. Fifty cents an hour is given to laborers in getting out lumber on the tide. There is a great scarcity of vessels for removing the lumber which is now ready for forwarding.

Apples.—Fruit dealers from New York and Boston are buying up apples in the neighborhood of Rochester, at 50 cents a bushel. The demand for them will be almost unlimited here, and the farmers all over Ohio and Michigan, who have cultivated orchards, will now reap a rich reward.

New York.—By the last week's bill of mortality, twenty were still-born, or more properly, murdered at birth. Only two out of our half million of population perished by the visit of the cholera. This is indeed encouragement to our physiological reformers. It is clear that we have not made much progress towards that perfect physical condition which does not allow of any decline except those from the natural decline of the vital powers.

Bank Broke.—We are sorry to have to announce the stoppage of the Patchin Bank of Buffalo. Letters have been received from Mr. Patchin this morning stating the fact, which is owing to heavy and undue advances to the Buffalo and New York City Railroad Company, with which he is connected. The bills of the bank are well secured, and no sacrifice need be made by holders—*Eve. Post.*

Crime Increasing.—The Court of General Sessions opened in this city on Monday before Judge Beebe. The November calendar presents the names of ninety-one offenders, an increase of twenty on that of the previous month, while the nature of the crimes charged on them exhibits a decided aggravation. There are ten cases of murder, two of manslaughter, seven of attempts to kill, thirty-two of grand larceny, and nineteen of burglary.

Hanger.—Nearly one hundred merchants and firms doing business in Bangor, Me., have published a card, with their names attached, in which they say they will not purchase any vessel, or the master of any vessel, who is known to smuggle liquors of any kind into that city. In Richmond, Ind., all the draymen but one refuse to haul whisky from the railroad depot to the grocery.

The Recent Prize Fight.—Yankee Sullivan, by which name he is best known in this city, was arrested by the Sheriff, on a warrant from the Governor of this State, based on a requisition from the Governor of Massachusetts, requesting his being surrendered to the authorities of Massachusetts, for having violated the law of that State in the recent prize fight.

Smoking.—On Monday an order was issued from the police-office, announcing smoking on omnibuses unlawful, and warning drivers and others that any violation of the ordinance would be speedily punished. The prohibition has entirely checked the formerly constant habit of omen drivers to smoke.—*Bost. Trav*, *Nov.* 3.

A Fair Business Transaction.—A few years since Mr. E. C. Swift, of West Topsham, owned the stage from Montpelier to Bradford. He found himself in serious pecuniary embarrassment, and started for California. After trying his luck in the mines with indifferent success, he finally took up his old business of staging. A short time since he returned with a pile amounting to some $20,000, called all his creditors together at the Wait's River House in Topsham, paid them off, principal and interest, and threw in a good dinner! This is a business transaction to be proud of.—*Patriot.*

Rights of Anglo Saxon Blood.—Two colored men, brothers, recently made application to one of the courts of Richmond, Va., asserting that they had become so far removed from their original blood as to entitle them to the benefit of an act of Assembly, which declares that persons of less than one-fourth negro blood shall be considered white persons; and under this plea they claimed the privilege of going abroad without registers. The Court, after hearing arguments on both sides, refused the application.—*Jour. of Com.*

Treas.—Henry C. Bowen, of the firm of Bowen & McNamee, has just ordered six hundred dollars' worth of evergreens, to be set out in the streets of South Woodstock, his native village.—*Norwich Examiner.*

The London *Daily News* publishes a copy of an order dated October 8, from the Grand Visier to the inhabitants of Constantinople, calling on them to preserve order, to pray for the success of the Turkish arms, and to protect the Christians from insult or annoyance.

Arrival of the Baltic.—The American mail from Liverpool arrived on Monday morning, with news to Nov. 2. No fighting yet between the Turks and Russians, although it is reported that a Turkish force has advanced across the Danube. Cotton has fallen 1-4d.

Editors' Cable.

MEN AND THINGS AS I SAW THEM IN EUROPE. By Kirwan. New York: Harper & Brothers. 1853.

The *I* that saw men and things in Europe had the rare faculty of projecting itself upon the outward, so that whatever men or things were seen or not seen, or however these appeared, there was always distinctly visible in the very center of the retina a plump, well-favored, most complacent *I*. This gives to the book a remarkable unity which it could not otherwise have possessed.

We take no exception to the use of the first person singular in a book of this sort. We like to have a traveler describe what he sees and tell what he thinks, in his proper identity. There is often more of real egotism in the affected dignity of a "WE," than in the straight-forward, natural use of an I. But here an emphasis upon the *I* in the title-page gives a key to the whole book. So also does the first paragraph of the preface:

"What, another book of sketches of men and things in Europe! Yes, verily, another book! But how came you to write it? I will tell you. First, because many of my friends seemed determined that I should write it. Secondly, because I had collected matter enough for a volume during my rambles. Thirdly, I have as good a right to maintain the truth of the proverb, that 'of making books there is no end,' as anybody else. Fourthly, because I saw things with my own eyes, and desired to tell about them in my own way. Fifthly, because I believe I have friends and readers enough to exhaust at least one edition, who are desirous to know who and what I saw, and what I think about them; and I have a wish to gratify them. And, lastly, because I thought I could make some revelations as to religion, morals, and men, that may be of some use to my generation. If these reasons are not satisfactory, the reader has my hearty consent to lay down this volume unread. The less may be as much his as mine."

The book throughout answers to this beginning. It contains little of real value in the way of description, narrative, anecdote, criticism, or the philosophical analysis of men and things, but makes a most liberal exhibition of the author's personality. It is a panorama of men and things in the distance, with the author in the foreground. Sometimes there are grouped around him various characters of some note in the religious world,—Sir Culling Eardley and his family, Drs. Malan, D'Aubigne, Gaussen and others—but these are introduced merely to give relief to the central figure; they are always either listening deferentially to his philosophizing, trembling at sight of the "whip of scorpions" that he carries under his jacket, or laughing at the badinage with which he condescends to entertain them. *Apropos* of badinage, had the author read attentively the life of Thomas Moore, in which the poet's attempts at repartee are most elaborately recorded in his journal, he might have discovered that even Irish wit may become tame and leaden by contact with stereotype plates. If the jokes of the brilliant bard of Erin would not bear to be bottled up in his own laboratory for posterity, much less will such jokes as are preserved and labelled upon these pages.

The author uses an unpardonable freedom with the hospitality to which he was admitted in Europe. He retails the table-talk of select circles, criticises freely the dress, appearance, and manners of his hosts and their company, and indulges in rude comments upon men and things in such circles that did not chance to please him. He writes D'Aubigne a "boor" and a "clown"; but the sting of this paragraph seems to come from a wounded self-dignity.

The worst feature of the book, however, is its mode of dealing with Romanism and with Roman Catholics. With no comprehensive and philosophical view of the system, he belabors its salient points with his cudgel and his "whip of scorpions," and looks around with an air of triumph after each resounding blow. Dr. Murray did a capital thing when he wrote the *first* series of Kirwan letters; never was a better book written for Catholics; but he lost ground in the second series by descending to personalities and a tone of abuse bordering upon slang. In his cross-questioning to Archbishop Hughes, and his letter to the Chief Justice, he sank still lower in these respects; and now in the volume before us, he puts himself offensively forward as the knight errant of Protestantism, sworn to cut, slash, wound, slay, kill every foe. The tone of the book must be offensive and repulsive to Romanists—utterly hopeless for good—while it is a most undesirable tone to be infused into the minds of American Protestants, upon whom God has devolved the responsibility of enlightening and converting the Roman Catholic world, by the kindly influences of the Gospel.

With all these faults, however, the book has its good points and gives some pleasant reading at odd moments. We hope neither author nor publishers will be disappointed in the expected sale of "at least one edition."

THE BRITISH AND FOREIGN MEDICO-CHIRURGICAL REVIEW; a quarterly journal of practical Medicine and Surgery. Republished in New York by S. S. & W. Wood.

The October number of this journal is divided into four parts,—the first consisting of analytical and critical reviews of medical publications; the second is devoted to bibliographical record; the third to original communications; the fourth to miscellaneous medical information. The present number contains a favorable notice of Dr. Markham's translation of Skoda's Treatise for Auscultation and Percussion. The immense importance of hospital attendance to the student is illustrated by the following sentence with which the Reviewer opens his article. Skoda is Clinical Professor in the general hospital at Vienna, an establishment containing about 2,500 beds:

"Skoda comes every day at about 8 A.M., examines the patients in the presence of his class, making any observations he may think instructive. The diagnosis is sometimes not completely settled the first day, nor until he has seen the patient two or three times,—but when made it is recorded with great minuteness, and is scarcely ever changed. If the patient die, the *post mortem* examination is made by Rokitansky, or his assistant, and the result recorded without reference to the report of the symptoms or diagnosis during life. The two statements of the physical lesions, the one made before and the other after death, are then read out to his class, and any difference exists, the causes of the false diagnosis, and the mode of avoiding such an error in future are pointed out."

No physician can keep pace with the progress of the sciences of medicine and surgery who does not read this standard review. We shall from time to time call attention to its contents, so far as these are of general interest.

THE NATIONAL PREACHER.—This valuable monthly will hereafter be conducted by Rev. Eber Carpenter, of Southbridge, Mass., an orthodox Congregational minister of twenty years' experience in the pastoral office, well-known and esteemed among the churches of Massachusetts, and in every way competent for the work of an editor. The *Preacher* has maintained a high standing for nearly thirty years, and its volumes embody a vast number of able, eloquent, and edifying sermons. Of late years there has been a demand for these to supply the lack of sound theological culture and of gracious experience in the Established Church of England.

The *Preacher* aims to give select discourses upon the great themes of the Gospel held in common by all evangelical denominations, furnished by ministers of those several denominations, thus forming a truly National and a truly Catholic pulpit. Its back volumes have passed into our standard religious literature, and will have a permanent value; and its new issues come with a freshness that makes them ever welcome. It is a medium through which ministers of various denominations may know each other and do each other good. It is a useful work for the family—especially for home-preaching on rainy Sabbaths;—and for churches left destitute of the ministry of the Word.

We hope that Mr. Carpenter will be able greatly to enlarge the sphere of its influence. His name will be a sufficient guarantee of the character of the work. The *Preacher* is published at the cheap rate of $1 *per annum*.

For the Independent.

DR. HOLMES' LECTURE ON RELIGIOUS POETRY.

We have some exceptions to offer on this late display of humorous pyrotechny and literary surgery from the poetico-comic Doctor. Passable enough, and therefore negatively unobjectionable, were his observations upon the earlier hymn writers, such as Watts, whom he places in the first rank, and Doddridge and Cowper, albeit he designated them only by one-lined citations of their verses, and by a string of common-places such as "good," "religious," "devotional," or "sentimental." We quarrel not with the Doctor's want of philosophical analysis; nor with his professional allusions and sportive veins, though we think these exceedingly out of taste in a lecture on what he admits to be the highest form of poetry. He might have told us what are the essential elements of a "truly beautiful hymn," when he said it was "one of the rarest and most difficult of human compositions." Could he not have showed us why so few succeed in this department of literature; that it is, as we think, because they lack unity, depth of experience, intense fervor, high-toned spirituality, compactness of thought, purity of imagery and force of language. We pass by these deficiencies of his, however, as summarily as he did the subjects of his surface-criticisms, giving, as he did, but a cursory glance at such rare spirits as Kirke White, Milman, Bowring, Keble and Heber. We cross swords with him in his impetuous attack on poor Pollok, of whom the Doctor spoke as if he were more a butcher, fiend and madman than a humane, Christian, and clear-visioned poet-preacher. To the literary defects of "The Course of Time," we are by no means insensible; our estimation of its author is not that he was one of earth's great geniuses. A poem with such a vast plan and such universality of conception, could not possibly be freed from crudities and incongruities, written as it was in such haste, at the rate of a thousand lines a week, and by a mind still in the immaturity of youth. But we demur at the inquations made against the spirit of the author, the latent stub against the doctrine of the poem, and the ascription of its origin to morbid disease. The Doctor quoted that passage which represents God as drawing the sword of justice and wielding it in terrible vengeance against the ungodly; and because the poet uses the intensest imagery, and depicts scenes of most direful torment, he is accused of "dwelling with a frightful gusto on the torments to which the Creator condemns lost souls; a gusto amounting to a perversity almost incredible in any being that ever hung at a mother's breast;" he is represented also by the Doctor as "gloating over unending tortures, as an expert of the Inquisition might be expected to gloat over an unfortunate human being tried with the dry pan and the slow fire." A most unjust and irrational charge! It might be made with far greater truthfulness against Dante, whose "Inferno" was the offspring of vindictive hatred against the priesthood; it might at least be made with equal justice against Milton, who paints an ocean of liquid fire in which the fallen angels scathe and toss. Pollok had a true poet's loving heart, although he lacked the experienced poet's artistic pen; he had a Christian's faith in God's Word, which saith, "the soul that sinneth it shall die"—"he that believeth not shall be damned"; and therefore with a more burning hatred of sin and an intenser love for humanity and immortal spirits than sentimental religionists and poetical humorists ever dreamed of, he wrote out the creed of his heart, preaching through his poem condemnation for the unbeliever and salvation to the believer, hoping that thus the ungodly would be warned from wrath and won to love. Does not Dr. Holmes know that the Bible uses a far more terrific imagery in depicting woe to the lost than uninspired pen ever traced? Has he never read of the fierce arrows of the Almighty, of the wine-cup of his wrath, of burning coals beneath his feet, of the undying worm, of the smoke that goeth up for ever and ever? Has he so unsparingly condemns Jonathan Edwards for "*daring* to picture such scenes to a congregation of his fellow men," does he not know that the sermon to which he refers is composed almost wholly of Scriptural quotations strung together with matchless skill, and that it was uttered with a tender pathos, a tearful eye and a melting soul, that evinced a divine sympathy in the preacher towards his hearers, a passionate love for their souls, and a self-sacrificing desire for their salvation? Does he not know that this sermon, like many such of Whitfield, Wesley, Davies and Nettleton, instead of "filling mad houses to overflowing," filled the church of God and the kingdom of Heaven with numbers who were thus won to a life of true religion from a life most abandoned and godless? Does he not know also that Pollok's "Course of Time," like Bunyan's immortal allegory and Baxter's "Saints' Rest," has allured the sinner to the Cross, and led the renewed to loftier heights of purity? We suspect that Dr. Holmes is a disciple of the more recent school of Unitarianism in Massachusetts. But we will not quarrel with him for his faith. As a man, let him believe what he may please; but as a poet-lecturer, let him not play the theological polemic under the guise of a medical practitioner. We protest against making the lecturer's desk an arena for religious controversy and the instrument of dogmatism, calling forth loud demonstrations of applause against the creed of the largest proportion of Christendom. We deprecate the submission of a Scriptural truth, world-wide in its belief, into the claws of that feline humor which toys with its victim before it kills. When Dr. Holmes or any other mere literary lecturer confines himself strictly to the intellectual merits or pretensions of whatever author or work, we shall have nothing to say; but when they transceend their proper bounds and usurp the theological chair, we must utter a decided remonstrance.

It is a foregone and baseless conclusion which the Doctor draws, that Pollok's religious views, as expressed in his poetry, are the offspring of an imagination made morbid by pulmonary disease. The hymns of Watts sung over his cradle, the language of the Bible ingrafted upon his boyhood's memory, and the teachings of Scotland's noble Kirk, spiritualized his thoughts, intensified his imagery, and confirmed his creed. Dyspepsia and asphyxia had no more to do with Pollok's theology than lumbago with Robert Hall's scathing arguments against infidelity, or Milton's blindness with his description of Pandemonium. Out upon such reasoning! As if a man could not have a clear, well-grounded religious belief despite the whole category of diseases. The Doctor's argument is a most bareboned *petitio principii*; a subtle repudiation of the Bible itself; an attempt to account for the results of its teachings upon a mere physical infirmity.

But why did not Dr. Holmes account for that which he admits to be a fact, namely, "a marked success, a wide perusal, and the repeated issue of the Course of Time?" Why did he cite nothing but offensive paragraphs, and those too only few and brief, when he acknowledged that the poem contains "many pleasing passages"? We fear that it was because he did not relish their evangelical character, and was unwilling to allow that this chiefly was the reason why Pollok found sympathy with so many readers. Like the memoirs of Edward Payson, Brainerd Taylor, McCheyne and others of like stamp, the "Course of Time" is read with delight, with sympathetic tears, with heart-warm desires after God, albeit the Doctor himself could not find, as he says, "a single page dimming the eye with that dew which is sure to be shed when the heart is touched"; a test which, if applied to his own poetry and to that of many others greater than he, would pronounce it mere stuff. We can tell the Doctor, however, though he did not tell us, why Pollok's poem still lives. It is for the very reason that makes it offensive to him and his religious school. It is because therein are fully unfolded the great doctrines of Bible salvation, the depravity of man, the vicariousness of the atonement, the soul's justification by faith, and regeneration by the Holy Spirit, with the remediless woe of the unbeliever; it is because therein is employed the figurative language of the Bible, depicting scenes which must make the sinner's heart quake with fear, and the believer's quiver with joy. The very materialness, the bold sensuousness of its imagery, which Dr. Holmes complains of, is that which gives it power and attractiveness with the common evangelical mind. In the Christian's home, in company with Bunyan, Baxter, Doddridge and the Bible, it will ever be found, though quasi-Christian critics condemn and poetical lecturers ridicule; there it will be perused with interest and delight, teaching a true faith, and winning hearts to God as it has already done, although "it has been seen in auction rooms and has gravitated from the higher literary circles," as Dr. Holmes says.

C. H. A. B.

For the Independent.

SHADOWS AND ECHOES.

BY LUCY LARCOM.

We are here in a narrow valley,
Walled in by a chain of hills;
And the brightness of full-orbed sunshine
But seldom the valley fills.

'Tis misty at eve and at dawning,—
The hills throw our voices back,
And our lengthening shadows follow
Like giant's upon our track.

Sweet echoes fall from the hill-tops,—
We should heavenly music hear,
Did we not, with our half-tuned viols
Make discords that dull the ear.

On our path the shade of the mountains
Would be less heavy and dun,
Did we not with our flaring torches
Weave a veil of smoke for the sun.

Around these are pleasant meadows,
And rivulets running clear,
But we may not among them linger;
We are only travelers here.

Our way, though we lose it often,
Is upward, over the hills;
As we climb, light pours through the gorges,
And the dew that the air distills

Is the dew of a purer climate
Than they breathe in the narrow vale;
We pause by the rocky road-side,
And its strengthening balm inhale.

Every night are our tents pitched higher,
Farther up from the shadows dim;
And the echo over the summits
Sounds more and more like a hymn.

From those summits no El-Dorado
May the toil-worn pilgrims see;
But beyond the Difficult Mountains
Will the land of Beulah be.

Then, then, up the heights of Zion,
With wings and a song to soar!
No longer to plod through shadows,
For echoes to pause no more!

CHILDREN'S DEPARTMENT.

SECOND CHAPTER ON TOBACCO.

FOR BOYS.

I am happy to tell you that James is much better, and has not tried smoking again. Whether he is entirely cured of the fancy, I do not know; one sharp lesson is not always enough to teach wisdom.

I will repeat to you what his mother told him about the tobacco plant. It is cultivated in our middle and southern States, and in other countries. The plants are gathered at the proper time and closely packed, to be sent to the manufactories where they are prepared for use. The leaves are then picked out and moistened, and rolled up into cigars. The leaves and stems when dry, are chopped up into fine tobacco for chewing, or powdered still finer and made into snuff, for people to snuff up into their noses.

I have read somewhere a very interesting account of a visit to a manufactory, where a large number of women and boys, not of the cleanest order, were sitting or standing around tables by no means white or pure, moistening the leaves, and rolling up the cigars with their dark stained hands. When these very nice cigars were cut off and trimmed, all the ends and parings were thrown together, to be chopped up for chewing tobacco. The subject altogether is not very pleasant, and I think we will not dwell upon that part of it.

Tobacco is a poison. In medical books it is set down among the most powerful and deadly. It does not always kill people, as we know. Men can become accustomed to small doses of almost any poison and often they will not suffer very much. What is called carbonic acid gas, the same that comes from burning charcoal, is a poison, but men can breathe it mixed with common air and yet live. Alcohol is a poison, if taken largely, yet men will drink some every day, and still may live for years.

An oil is extracted from tobacco, one drop of which will kill a cat or a rabbit, or even a dog, in a few moments; and it will produce very serious effects upon a man. Even the moistened leaves, laid upon the skin, have caused death in a short time. The effects of the first use of tobacco are the same with those I have mentioned when James tried his cigar; a deadly sickness, nausea, dizziness, a cold sweat over the body and entire loss of strength. By much perseverance and suffering the habit of using it may finally be formed. But bad effects still follow even its moderate use. Sometimes headache and loss of appetite, what is called dyspepsia or distress after eating, and a great many dull and uncomfortable feelings.

And there is another evil. There is a burning thirst from the use of tobacco that water will not quench. It so deadens the taste that water, milk, even tea or coffee, unless very strong, are quite tasteless and insipid. Then men are very apt to try something stronger to allay the thirst, and so the habit of drinking wine or ardent spirits may be formed.

James was interested in what his mother told him, and she said if he wished to learn more, he could read it in some books on the subject, better than she could tell him. As I heard him, the next morning, asking his father to take him to 48 Beekman-street, I dare say that was the place where he expected to find the books.

* A.

Having the Word of Christ Richly.

We admire the precept (Col. 3: 16) which reads—"*Let the Word of Christ dwell in you richly*." The words of Christ—all the precious things which he said and caused to be written for our instruction: how fitting that the Christian should love to cherish those words!—"Dwell"—"dwell in you"—there is special beauty and force here. Paul does not merely recommend that you should go once a week and hear them preached, or, that you should once a day read a chapter of them in your family devotions; he would have you treasure them choicely in your heart and give them a permanent *dwelling place* there. Let them dwell with you.

Scarce any passage in classic literature has been more admired than Cicero's eulogy on the pleasures of a literary taste, in which he says they dwell with us, give us society by day and solace by night, attend us on our journeys, repose with us in our rest. We have all the beauty of this celebrated passage in this brief precept: "Let the word of Christ *dwell* in you." Give it a *home* in your heart. Then it will go with you where you go; stay where you stay. It will be at hand in your pleasures to heighten them—in your sorrows to soothe and allay them. It will guide you safely through perplexities—keep your heart steady across "enchanted ground." It comes laden with the living sympathies of an absent friend—absent, indeed, only in body, but present in spirit, especially through the agency of his Word, dwelling ever in us.

"Let the Word of Christ dwell in you *richly*." We find another vein of fine gold in this expression. Men value riches because they represent and command a large class of earthly goods. "Money answereth all things." Yet Gospel riches supply a broader class of better good things. Trained to ideas of sense as men are, there is perhaps no better term to illustrate the blessings of the Gospel than *riches*. They are "durable riches"—are "treasure" that faileth not;" so that the poor of this world may be *rich* in faith.

These remarks assume that Paul meant to express a little more than the simple idea of abundance. His very choice of his term tells us not only that we should have *much* of the Word of Christ, but that it were a good thing to have. It stood associated in his mind with things most valued and most sought. Perhaps his meaning might be embodied in the word *enrichingly*.

Why would Paul have the Word of Christ dwell thus in the Colosse? To the end that they might teach and admonish one another with all wisdom in psalms and hymns and spiritual songs. They might not only have stores of divine knowledge for personal use, but stores from which to draw wisely for teaching and admonishing their brethren.

We prefer to punctuate the verse after the Greek rather than after the English—reading thus: Let the word dwell in you richly so that you may in all wisdom teach and admonish one another.

Two suggestions as to the way to obey this precept and reap its blessings.

(1.) You must study those words much, deeply, and prayerfully. Count them your treasures. Spare no pains to apprehend their legitimate sense, and we may add, to fathom their *full sense*.

(2.) Rest not until those precious truths are developed in your own experience. Let them be ingrafted into your heart and life. So much as this seems to be involved in their *dwelling* in you *richly*; for if they dwell in you only in the outer memory, they will quite fail to *enrich* you at all. Besides it were a hard as well as a bookless task to fix them in your memory so many things you do not love. Better on every hand to love those doctrines and let them enrich your own soul; then it will cost you little labor and no pain to have the word of Christ dwell in you richly.

AMERICAN CONGREGATIONAL UNION.

DEAR SIR:—Your attention is respectfully requested to the following statement of the origin and aims of the American Congregational Union, and your co-operation most affectionately and earnestly solicited in the following ways:

By the enrollment of your name as a member.

By procuring and transmitting the names and subscriptions of such members of the church with which you are associated as may approve of the enterprise,—and

By collecting and depositing in the rooms of the Union, such books, pamphlets, manuscripts, or portraits, as may add to the efficiency or interest of the literary and historical department of the Institution, or to the attractiveness of this National Home of Congregationalists.

ORIGIN.

The American Congregational Union originated in the felt want of a center of correspondence and intercourse, which should give visibility to the existing unity of the churches, and add to their efficiency, without diminishing their independence. The earnest desires for such a Union expressed at the Albany Convention, were indicative that the time had come for its formation; and both the plan and the name were subjects of conversation in this city, in Connecticut, and in Massachusetts, during the closing months of last year; but it was deemed expedient to defer the public organization of the Society until the May meetings. A preliminary meeting, however, was held on the 3d of March, and a committee appointed to draft a Plan and Constitution to be submitted to a general meeting, which was held, pursuant to public notice, on the 11th of May, 1853—at which Rev. Wm. T. Dwight, D.D., of Portland, was called to preside. After a free and full discussion, the motion—"that it is expedient to form an Institution on the general basis of the plan now offered, to be called the American Congregational Union"—was unanimously adopted. At subsequent meetings of the Union, the following Constitution and Laws were adopted, and the following Officers elected:

CONSTITUTION.

I. This Association shall be known in law as The American Congregational Union.

II. The particular business and objects of the Society shall be to collect, preserve, and publish, authentic information concerning the history, condition, and continued progress, of the Congregational churches in all parts of this country, with their affiliated institutions, and with their relations to kindred churches and institutions in other countries;

To promote, by tracts and books, by devising and recommending to the public plans of co-operation in building meeting-houses and parsonages, and providing parochial and pastoral libraries, and in other methods, the progress and well-working of the Congregational church polity;

To afford increased facilities for mutual acquaintance and friendly intercourse and helpfulness among ministers and churches of the Congregational faith.

And, in general, to do whatever a voluntary association of individuals may do, in Christian discretion, and without invading the appropriate field of any existing institution, for the promotion of the Congregational principles of church government.

III. Its business shall be managed by a Board of not more than thirty, nor less than five, Trustees.

MEMBERS.

Any person approving the objects of this Society, and desirous of co-operating with it, may become a member for life, on the payment of twenty-five dollars, or more, at one time; or a member for the current year on the payment of any other sum not less than one dollar.

OFFICERS.

The officers of this Society shall be a President, Vice-Presidents, a Board of Trustees, together with a Treasurer, Secretary, and such other executive officers as shall be needful for the transacting of its business.

The President, Vice-Presidents, and Board of Trustees, shall be elected by the Union, at the annual meeting. The Secretary, Treasurer, and other agents, shall be appointed by the Trustees.

The Trustees shall have entire charge and oversight of the business of the Union, with power to fill vacancies in their number until the next annual election.

MEETINGS.

The annual meeting of the Union shall be held in New York or Brooklyn, on the second Thursday in May, when the report of the Board of Trustees shall be presented, the election of officers take place, and other appropriate business be transacted.

Special meetings may be called in New York, or elsewhere, either by vote of the Union, or at the request of a majority of the Trustees, of which extensive public notice shall be given.

OFFICERS.

President.

Rev. Leonard Bacon, D.D., of New Haven.

Vice-Presidents.

Hon. Bradford R. Wood, Albany, N. Y.
Rev. George Shepard, D.D., Bangor, Me.
Rev. Mark Hopkins, D.D., Williamstown, Mass.
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Treasurer.

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Secretary.

Rev. T. Atkinson.

From a comparison of the objects of the two Institutions, it will be seen that the American Congregational Union does not in any way conflict with the Congregational Library Association, recently formed in Boston. Standing between the East and the West—in the metropolis of America, the great heart of our energetic and growing nation, the Union will so collect and combine the experience and conservatism of the former with the youth and vigor of the latter, as to manifest the Scriptural unity of our churches, spreading from the Atlantic to the Pacific, and to consolidate their sympathies and efforts for the advancement of the Gospel.

These objects will be accomplished *directly*, by furnishing a central home for fraternal intercourse; an office for information on all subjects connected with the organization of churches, and the operations of the various religious institutions which draw from them their support, and which in return minister to their vigor and efficiency; and by publishing an annual volume embodying the statistics of all the district and State Associations, a report of the literary and benevolent Institutions of the land, and such other information as may constitute it a denominational treasury—which will be sent as soon as published to every member of the Union; and *indirectly* by the various modes in which Christian sympathy, and energy, and liberality, may be concentrated and augmented—for the diffusion of truth and the more rapid subjugation and better cultivation of the wide field which is to become, in part we trust, by our efforts, the garden of the Lord.

In behalf of the Trustees,

T. ATKINSON, *Secretary*.

NEW YORK, NOV., 1853.

BOURDALOUE IN THE COURT OF LOUIS XIV.

RECENTLY PUBLISHED, by GOULD & LINCOLN, 59 WASHINGTON-STREET, Boston:

THE PREACHER AND THE KING;

OR

BOURDALOUE IN THE COURT OF LOUIS XIV.

Being an Account of the Pulpit Eloquence of that distinguished era. Translated from the French of L. Bungener. With an Introduction by Rev. George Potts, D.D., of New York. Price $1 25.

This work has obtained a wide popularity in France, having passed through thirteen editions. It is a work possessing rare interest.

NOTICES OF THE PRESS.

"It combines substantial history with the highest charm of romance; the most rigid philosophical criticism with a thorough analysis of human character and faithful representation of the spirit and manners of the age to which it relates. We regard the book as a valuable contribution to the cause not merely of general literature, but especially of pulpit eloquence. Its attractions are so various that it can hardly fail to find readers of almost every description."—*Puritan Recorder.*

"A very delightful book. It is full of interest, and equally replete with sound thought and profitable sentiment."—*N. Y. Commercial.*

"It is a volume at once curious, instructive and fascinating. The interviews of Bourdaloue, and Claude, and those of Bossuet, Fenelon and others, are remarkably attractive and of finished taste. Other high personages of France are brought to figure in the narrative, while rhetorical rules are exemplified in a manner altogether new. Its extensive sale in France is evidence enough of its extraordinary merit and its peculiarly attractive qualities."—*Christian Advocate.*

"It is full of life and animation, and conveys a graphic idea of the state of morals and religion in the Augustan age of French literature."—*N. Y. Recorder.*

"This book will attract by its novelty, and prove particularly engaging to those interested in the pulpit eloquence of an age characterized by the flagrant wickedness of Louis XIV. The author has exhibited singular skill in weaving into his narrative sketches of the remarkable men who flourished at that period, with original and striking remarks on the subject of preaching."—*Presbyterian.*

"Its historical and biographical portions are valuable; its comments excellent, and its effect pure and benignant: a work which we recommend to all, as possessing rare interest."—*Buffalo Morning Express.*

"A book of rare interest, not only for the singular ability with which it is written, but for the graphic account which it gives of the state of pulpit eloquence during the celebrated era of which it treats. It is, perhaps, the best biography extant of the distinguished and eloquent preacher, who, above all others, most pleased the king; while it also furnishes many interesting particulars in the lives of his professional contemporaries. We content ourselves with warmly commending it."—*Savannah Journal.*

"The author is a minister of the Reformed Church. In the forms of narrative and conversations, he portrays the features and character of that remarkable age, and illustrates the claims and duties of the sacred office, and the important ends to be secured by the eloquence of the pulpit."—*Philadelphia Christian Observer.*

"A book which unfolds to us the private conversation, the interior life and habits of study of such men as Claude, Bossuet, Bourdaloue, Massillon, and Bridaine, cannot but be a precious gift to the American church and ministers. It is a book full of historical facts of great value, sparkling with gems of thought, polished scholarship, and great vivacity."—*Cincinnati Ch. Adv.*

"This volume presents a phase of French life with which we have never met in any other work. The author is a minister of the Reformed Church in Paris, where his work has been received with unexampled popularity, having already gone through thirteen editions. The writer has studied not only the divinity and general literature of the age of Louis XIV, but has made the memories of that period, until he is able to reproduce a life-like picture of society at the Court of the Grand Monarch."—*Albany Transcript.*

"In form it is descriptive and dramatic, presenting the reader with animated conversations between some of the most eminent preachers and philosophers of the Augustan age of France. The work will be read with interest by all intelligent men; but it will be of especial service to the ministry, who cannot attend to indicate that the time had come for its formation; and both the plan and the name were subjects of conversation in this city, in Connecticut, and in Massachusetts, during the closing months of last year; but it was deemed expedient to defer the public organization of the Society until the May meetings. A preliminary meeting, however, was held on the 3d of March, and a committee appointed to draft a Plan and Constitution to be submitted to a general meeting, which was held, pursuant to public notice, on the 11th of May, 1853—at which Rev. Wm. T. Dwight, D.D., of Portland, was called to preside. After a free and full discussion, the motion—"that it is expedient to form an Institution on the general basis of the plan now offered, to be called the American Congregational Union"—was unanimously adopted. At subsequent meetings of the Union, the following Constitution and Laws were adopted, and the following Officers elected:

CONSTITUTION.

I. This Association shall be known in law as The American Congregational Union.

II. The particular business and objects of the Society shall be to collect, preserve, and publish, authentic information concerning the history, condition, and continued progress, of the Congregational churches in all parts of this country, with their affiliated institutions, and with their relations to kindred churches and institutions in other countries;

To promote, by tracts and books, by devising and recommending to the public plans of co-operation in building meeting-houses and parsonages, and providing parochial and pastoral libraries, and in other methods, the progress and well-working of the Congregational church polity;

To afford increased facilities for mutual acquaintance and friendly intercourse and helpfulness among ministers and churches of the Congregational faith.

I have read somewhere a very interesting account of a visit to a manufactory, where a large number of women and boys, not of the cleanest order, were sitting or standing around tables by no means white or pure, moistening the leaves, and rolling up the cigars with their dark stained hands. When these very nice cigars were cut off and trimmed, all the ends and parings were thrown together, to be chopped up for chewing tobacco. The subject altogether is not very pleasant, and I think we will not dwell upon that part of it.

Tobacco is a poison. In medical books it is set down among the most powerful and deadly. It does not always kill people, as we know. Men can become accustomed to small doses of almost any poison and often they will not suffer very much. What is called carbonic acid gas, the same that comes from burning charcoal, is a poison, but men can breathe it mixed with common air and yet live. Alcohol is a poison, if taken largely, yet men will drink some every day, and still may live for years.

An oil is extracted from tobacco, one drop of which will kill a cat or a rabbit, or even a dog, in a few moments; and it will produce very serious effects upon a man. Even the moistened leaves, laid upon the skin, have caused death in a short time. The effects of the first use of tobacco are the same with those I have mentioned when James tried his cigar; a deadly sickness, nausea, dizziness, a cold sweat over the body and entire loss of strength. By much perseverance and suffering the habit of using it may finally be formed. But bad effects still follow even its moderate use. Sometimes headache and loss of appetite, what is called dyspepsia or distress after eating, and a great many dull and uncomfortable feelings.

And there is another evil. There is a burning thirst from the use of tobacco that water will not quench. It so deadens the taste that water, milk, even tea or coffee, unless very strong, are quite tasteless and insipid. Then men are very apt to try something stronger to allay the thirst, and so the habit of drinking wine or ardent spirits may be formed.

James was interested in what his mother told him, and she said if he wished to learn more, he could read it in some books on the subject, better than she could tell him. As I heard him, the next morning, asking his father to take him to 48 Beekman-street, I dare say that was the place where he expected to find the books.

* A.

Having the Word of Christ Richly.

We admire the precept (Col. 3: 16) which reads—"*Let the Word of Christ dwell in you richly*." The words of Christ—all the precious things which he said and caused to be written for our instruction: how fitting that the Christian should love to cherish those words!—"Dwell"—"dwell in you"—there is special beauty and force here. Paul does not merely recommend that you should go once a week and hear them preached, or, that you should once a day read a chapter of them in your family devotions; he would have you treasure them choicely in your heart and give them a permanent *dwelling place* there. Let them dwell with you.

Scarce any passage in classic literature has been more admired than Cicero's eulogy on the pleasures of a literary taste, in which he says they dwell with us, give us society by day and solace by night, attend us on our journeys, repose with us in our rest. We have all the beauty of this celebrated passage in this brief precept: "Let the word of Christ *dwell* in you." Give it a *home* in your heart. Then it will go with you where you go; stay where you stay. It will be at hand in your pleasures to heighten them—in your sorrows to soothe and allay them. It will guide you safely through perplexities—keep your heart steady across "enchanted ground." It comes laden with the living sympathies of an absent friend—absent, indeed, only in body, but present in spirit, especially through the agency of his Word, dwelling ever in us.

"Let the Word of Christ dwell in you *richly*." We find another vein of fine gold in this expression. Men value riches because they represent and command a large class of earthly goods. "Money answereth all things." Yet Gospel riches supply a broader class of better good things. Trained to ideas of sense as men are, there is perhaps no better term to illustrate the blessings of the Gospel than *riches*. They are "durable riches"—are "treasure" that faileth not;" so that the poor of this world may be *rich* in faith.

These remarks assume that Paul meant to express a little more than the simple idea of abundance. His very choice of his term tells us not only that we should have *much* of the Word of Christ, but that it were a good thing to have. It stood associated in his mind with things most valued and most sought. Perhaps his meaning might be embodied in the word *enrichingly*.

Why would Paul have the Word of Christ dwell thus in the Colosse? To the end that they might teach and admonish one another with all wisdom in psalms and hymns and spiritual songs. They might not only have stores of divine knowledge for personal use, but stores from which to draw wisely for teaching and admonishing their brethren.

We prefer to punctuate the verse after the Greek rather than after the English—reading thus: Let the word dwell in you richly so that you may in all wisdom teach and admonish one another.

Two suggestions as to the way to obey this precept and reap its blessings.

(1.) You must study those words much, deeply, and prayerfully. Count them your treasures. Spare no pains to apprehend their legitimate sense, and we may add, to fathom their *full sense*.

(2.) Rest not until those precious truths are developed in your own experience. Let them be ingrafted into your heart and life. So much as this seems to be involved in their *dwelling* in you *richly*; for if they dwell in you only in the outer memory, they will quite fail to *enrich* you at all. Besides it were a hard as well as a bookless task to fix them in your memory so many things you do not love. Better on every hand to love those doctrines and let them enrich your own soul; then it will cost you little labor and no pain to have the word of Christ dwell in you richly.

SCOTIA'S BARDS.

COMPRISING THE CHOICEST PRODUCTIONS of the Scottish Poets, illustrated with more than fifty elegant Engravings, and Frontispiece and Vignette, by Ritchie. Cloth, $3; full gilt, $4; beveled, $4 50; Turkey morocco, $6 50.

"We are greatly pleased with this labor of love and good taste. It is a very precious volume, and every lover of Scotia the editor has selected and arranged, from the mass of rich materials before him. The two poems of 'The Grave,' and 'The Sabbath,' contained in this volume, cannot but be of as incomparable value; but the compositions of poetical genius have been, on the whole, so various, and so full of power in Scotland, that we very much wonder that such a volume as this has never before been published. A most excellent taste and judgment are displayed in the selection of this volume, and the biographical and critical notices prefixed to the poems and extracts presented, are happily written, in a chaste and simple style; illustrations of the poems are in keeping with its intrinsic value to render it one of the most attractive issues of the season."—*The Independent.*

"The Scotch poets, on the second Thursday in May, when the report of the Board of Trustees shall be presented, the election of officers take place, and other appropriate business be transacted.

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